

the Christian religion and at once we will be enlisted in the category of the ruler's race and all struggle for Swaraj will be gone. God knows when the unfortunate Hindus will emerge out of this terrible hallucination.

The above logic holds good about the idea of "Unity" as well. We should create and strengthen our self before uniting that self with others. If we fail to do this *i. e.*, if we aim at unification before the creation of our national self, it will not be union but it will be 'absorption.' We do not like to be absorbed in any other race and thus annihilate our national existence. We like to preserve and strengthen our national life as Hindus first of all and then join hands with our Mohammeden or Christian bretheren for the political redemption of India and the Indians. Unity between the weak and the strong is an absolute impossibility and a sheer prostitution of the term. The lion befriends with a meek sheep only to devour the latter at an opportune moment. A slave nation is never an object of friendship, it is only the butt of ridicule and an unfortunate agency for the satisfaction of the selfish motive of the ruler's race, which always considers it beneath its dignity and royal prerogative to join hands with the race of the ruled. Therefore the Christians cannot have true unity with us, nor the Mohammadens having the flame of a free life and strong nationality. Let us therefore be relieved of the delusion that the Mohammedans or any other nation will combine with and help us in compassing Swaraj. Let us organise our national life with all efforts at our disposal, let the Dharmic spirit of Hinduism strike all the chords of our being and produce the sweet, soul-inspiring melody of Hindu nationality and then and then only will dawn upon India the auspicious day of real perpetual Hindu-Muslim or Hindu-Christian Unity. It is with all these objects in view that this religious national movement of the Mahamandal has

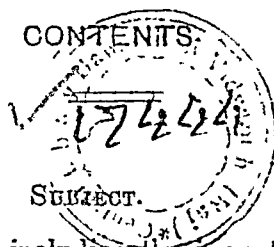
The Report
OF THE
SRI
Bharat Dharma Mahamandal
FOR THE YEAR 1922.

BY
SWAMI DAYANAND,
Joint-General Secretary.

BENARES.

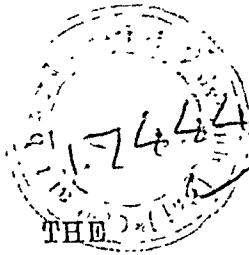
PRINTED AT THE BHARAT DHARMA PRESS.
1923.

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REPORT

OF THE

SRI BHARAT DHARMA MAHAMANDAL.

for the year 1922.

FOREWORD.

Data Entered

15 JUN 2006

I.

The last year has witnessed a series of memorable events in the history of Sri Bharat Dharma Mahamandal as the Society had to pass through serious ordeals to justify its legitimate existence and bear the brunt of alien attacks against the sacred cause of Varnashram Dharma. By the grace of Sri Vishwanath the ominous clouds have all passed off and the serene atmosphere has prevailed breathing within the constituents of the Society a fresh vigour to present before the public the Society's workings for the last year. As usual we will handle one of the predominant topics of the day, discuss its bearings upon the religious organisations of the Society and suggest our own solutions from the Hindu point of view.

The sweet sound of 'Swaraj' is melting like butter on the ears of the Indians and every Indian heart is ablaze with its sunshine splendour. Opinions are divided as to whether the fundamental idea of Swaraj can be traced in our Hindu

Shastras or it is purely an indenture from Europe and America. The words Swarat स्वराट्, Swarajyam स्वराज्यम्, Adhirajyam अधिराज्यम् etc., occur in many places in the Vedas, and the Smritis, as well as in the Puranas. The first Sloka of Srimad-bhagavata depicts Paramatma as Swarat चार्थेऽवभिज्ञः स्वराट् i.e., dwelling in his own kingdom and reigning in his own unparalleled splendour. Atma cannot dwell in an alien atmosphere as he is ever pure and ever free, freedom being the natural characteristic of the Supreme Atma. Jiva when he realises this natural characteristic of Atma sheds off his scale of bondage and becomes one with Paramatma—he is then said to have attained Swarajya. Manu—the greatest law-giver formulates in the 12th Chapter of his Samhita the process of attaining this Swarajya. He says—

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

संपश्यन्नात्मयाज्ञी वै स्वराज्यमधिगच्छति ॥

Seeing his own soul in the great cosmos and the cosmos in his soul the Yogi attains Swarajya. We can safely conclude from the above references that the word 'Swaraj' is not an indenture from Europe but adorns the pages of our Shastras since the pre-historic time when the entire Europe was rolling in the mire of barbarism and the discovery of America was a dream to the Westerners. The revered Rishis, however, derived the etymology of Swaraj with due regard to the word 'Swa' in it and as 'Swa' means 'Atma' in Hindu Shastras, to attain the Kingdom of God, to realise the self was styled by the Rishis as attainment of Swarajya. But this lofty idea of Swarajya cannot at once be grasped by human beings in the lower stages of evolution. Persons absorbed in the physical plane cannot shake off the idea that this body is everything and there is nothing beyond or above this material veil of nature. In this stage of evolution Swarajya therefore means the freeing of the body.

from foreign yoke. They may be rolling in the mire of sensuality, may be slaves to material passions or sundry emotions and sentiments of the mind, but their attainment of Swarajya will be worth the name if their physical body is free from foreign servitude. This is the idea of Swarajya prevailing among all the free nations of the day in the West as well as in the East as their tendency is towards evolving the physical Self only and whatever mental or intellectual advancement they have attained up to now, has a systematic leaning towards the physique only. So physical Swarajya can be assigned to be the Summum Bonum of all the free nations of the day.

The idea of physical Swarajya combined with the mental and intellectual Swarajya presents a higher water-mark of national evolution as among the five sheaths covering the Atma, the mental and the intellectual sheaths are higher and finer than the physical. One may have a strong, robust physique, but if he is an intellectual non-entity or a constant prey to the animal emotions of the mind—sexuality, anger, greed, attachment etc., his physical strength will not only be worth nothing but a veritable source of spiritual degradation to him. So physical Swarajya divorced from the mental, moral and intellectual is not a true ideal to be set before nationalities. The terrible destruction of the ancient Roman Empire is a glaring instance of the utter hollowness of physical Swarajya. The Romans held sway over a vast area of Europe but had no sway over their own inner dominions. The result was that intoxication of physical power produced unbridled license in them, Dharma and Moksha were swallowed up by Artha and Kama which destroyed the higher elements of the Romans and precipitated their national downfall. We can multiply examples of this nature. The ancient Babylonians, the ancient Grecians, the ancient Egyptians have all passed into the limbo of oblivion under the irony of the above conditions. It is

simply to obviate this impending peril, that our wise and far-sighted seers of yore used to lay so much stress upon physical Swarajya warmly wedded to the mental and the intellectual and mental Swarajya secured on a permanent footing paves the way to spiritual Swarajya which is the ultimate goal of all humanity. So according to the ideal of Hindu Shashtra our Swarajya will be fully attained when we attain it physically, mentally, morally, intellectually and spiritually; the spiritual attainment being the end and the others the several means to the same end.

The above idea of Swarajya is not borrowed from the land of Utopia. The quotations from Manu Samhita and the Scriptures prove to all satisfaction that the Rishis realised the all-round importance of Swarajya in their life and devised social, political and spiritual means for realisation of the same. The sound philosophy underlying the division of the entire Aryan race into four castes with their respective birth-rights and natural duties to produce an invulnerable national commonwealth and the prescription of the four stages of life comprising the four Ashramas, gradually and nationally evolving the Jiva towards the real spiritual Swarajya are sufficient testimony to the lofty aim of our Maharshis and their boundless mercy to the unborn generation. The sum total of human Purusharthas can be set in four orders, viz.. Kama, Artha, Dharma and Moksha. Kama includes all the material objects intended to satisfy the material needs of a nation. Artha means material provision to save the nation from starvation and render the nation rich enough to bear the brunt of occasional misfortunes. Dharma sets Artha and Kama in right order and saves the same from alien aggression. Moksha directs all the three in right channel merging in the long run the Jiva in the Supreme Self. Any nation furnished with these four forces can never die an ignoble death but is sure to be blessed with an eternal lease of life and the climax of mundane attainments.

country through this department not only for the good of Hinduism but also for the whole civilized humanity.

The ascetic organiser and founder of the Society has undertaken the whole responsibility of this important department himself. He is carrying on the all onerous and responsible work of the Mahamandal publications without any remuneration or gain to himself or, taking even a copper from the Mahamandal funds. Furthermore, in order to keep the Mahamandal safe from the baneful influence of sectarian controversies inseparable from religious literature, and intricacies arising from a conflict of views with regard thereto, he has considered it advisable to take the entire responsibility of the nature of the works published by Mahamandal on his own shoulders.

With a view to give a rough idea of the quantity and quality of the work turned out by this department a list of more prominent classes of publications is given below :—

- (1.) Research and publication of valuable works with the object of removing sectarian divergences in the fold of Sanatan Dharma.
- (2.) Research and publication work in connection with the original seven complete systems of the Vaidic philosophy and original commentaries on them aiming at giving an exposition and interpretation of texts as they really stand, and not as they have been put by various schools of commentators both in Sanskrit and other Vernaculars of India.
- (3.) Text-books for religious instruction (for boys and girls) in Sanskrit, Hindi and other principal vernacular. The books constitute a graduated course of study. -

The division of labour was therefore set forth by the wise Maharshis in the shape of four Varnas to compass the above four ends. Maharshi Bharadwaja says in his Karma Mimansa Aphorisms—

कामप्रधानः शूद्रः ।

अर्थप्रधानो वैश्यः ॥

धर्मप्रधानः क्षत्रियः ।

मोक्षप्रधानो ब्राह्मणः ॥

Physical mechanism and other labours in the direction of Kamakala belong to the category of the Shudras. Money-making through the various channels of trade, commerce and industries is the natural duty of the Vaishyas. To wield kingly powers and royal prerogatives for the propagation of Dharma, to lord it over all with the invincible divine force of Dharma, to protect the people against foreign aggression and ingress of Adharma is the duty of the Kshatriyas under the natural dispensation of the Almighty Lord of all. To lead an austere life to the end of the chapter, to bless the world with the blissful knowledge without any craving for lust or lucre, to protect the three Varnas from the hallucination of Artha, Kama and royal power and render wide awake the spirit of Parmatma in them by dint of his own spiritual stamina is the great divine duty of the Brahmin. In this way the natural duties of the four castes if conscientiously adhered to, are calculated to complete the four Purusharthas of human life and every sane brain can realise that complete Swarajya means nothing but the accomplishment of these four Purusharthas. Physical Swarajya depends on the realisation of Artha and Kama, mental and moral Swarajya depends upon the accompaniment of Dharma with Artha and Kama and spiritual Swarajya hinges upon the mysterious process of Moksha. This is the fine philosophy of Swarajya nicely woven into the eternal principles of caste system.

From time immemorial till only a short time back we do find in the Aryan History the above ideal of ancient India fully worked out. The far-sighted Maharshis of old having divided the Aryans into four castes and recommending for them their particular sets of duties according to their natural aptitudes, had thus set out the path, to successfully lead them to the attainment of the fourfold object of the life. The Shudras were specially advised to take to service and to gain proficiency in arts and industries. The Vaishyas were enjoined to amass wealth by means of agriculture and trade and help other castes thereby. The Kshatriyas were enjoined to acquire strength and thereby support and safeguard others against foreign attacks. And the Brahmanas were asked to discover the way for realising the Supreme Self.

In the olden times each one of these castes attained to the fourfold object of life by following their respective set of duties laid down by Maharshis. The kings by the dint of their royal prerogatives and the Brahmanas by the help of their holy scriptures remained, always suppressing the irreligious spirit of materialism. Thus these two castes, Brahmana and Kshatriya always kept the social order and the spirit of the material progress under control. The arrogance and the vanity of the kings was always kept curbed by the self-sacrificing ascetic Brahmanas and the Kings in their turn were always ready to safeguard and consolidate their Brahmanic shakti by the kingly powers. Shri Manu Bhagavan tells us in one of couplets in मनुस्मृति that नाब्रह्म क्षत्रमृच्छोति नाक्षत्रं ब्रह्म वर्द्धते । ब्रह्मक्षत्रं तु सम्पृक्तमिह चामुत्र वर्द्धते ॥ "the power of the king cannot be consolidated without the help of the Brahmanic power and the Brahmanic power cannot develop unless it obtains the king's help for its support. Both the powers when joined together, go to the length of securing the happiness in both the worlds." On the authority

of this quotation, we can understand that there was always a perfect equilibrium between both the aforesaid powers in days of yore. One was ready to help the other, but in cases when it was impossible for these powers to bring about the lost equipoise in the Society, there were incarnations of God to do that work. In the beginning of the Treta Yuga when the Kshatriya power became tyrannical and grew averse to the Brahmanic power, there was the incarnation of Parashuram and similarly when in the latter part of the Yuga the Brahmanic power got degraded and produced Rakshasas like Ravana there was the incarnation of God Rama in the Kshatriya race to put the Brahmanic power in a balance and curb its license. Further we find at the end of the Dwapara Yuga and in the beginning of the Kaliyuga that both the Kshatriya and the Brahmanic powers were degraded and thence there was the incarnation of Lord Krishna who established the order of the society by obliterating the evils of the powers of the time.

The mystery of Providence is a sealed book to all, so the tranquility prevailing after the battle of Kurukshetra lasted only for a little while and afterwards, both the powers were badly shattered because of their vitality being already undermined in the aforesaid battle and even after that they were all the more weakened by the revolution brought about by Buddhism in the country. The result of this was that instead of there being one monarch of the country, there sprang up so many chiefs ruling over their own small principalities. The dissensions of these chiefs amongst themselves deteriorated the Kshatriya power still more and as a natural consequence, the Brahmanic power also collapsed for want of protection. Thus when both these powers became too weak to protect and maintain each other, materialism found its way in.

Thus losing higher ideals under the influence of materialism the Aryans grew more degenerated and were at last

conquered by the Mahomedans. The Mahomedan rule although brought in by Providence had no bracing effect on the hapless Hindus and it is a more deplorable thing that even after the collapse of the Muslim rule the Aryans did not at all care to look back to their glorious past but indulged in more furious internal dissensions resulting in the total annihilation of the typical heroism of the ancient Aryavarta. Having keenly observed that India is labouring under such a condition of helpless dilapidation, a band of Westerners came down into India with the object of trade and as usual with them flag followed their trade. Thus we see that the Aryans having thrown their duties, laid down by the Maharshis of old, to the background and ignoring them altogether, lost their mother country and consequently were reduced to abject poverty and misery. Mysterious are the ways of the Almighty Father, what human power can fathom the depth of His Divine principle, the mighty Aryans once the lord of the whole universe and enthroned in the spiritual domain of Swarajya now reduced to material, moral and spiritual serfdom!!

The foreign god-less education imparted through the medium of foreign language had no balmy effect upon the head and heart of the Hindus. On the other hand they imbibed through it many queer and false theories about their histories and ancient ideals of national life. Lord Krishna was an incarnation of lust, Ramchandra wandered like a Bhil in the jungles, the Indians bow down before stocks and stones, chastity was unknown in ancient India every lady having been allowed to court five husbands at a time, the austerity of Indian widowhood is cruelty to the fair sex, the system of four castes is the veritable bane of society and is a glaring instance of barbarism, their vaunted principles of Sadachar are nothing but so many items of arrant superstition.

These are the lessons they learnt in the so-called seminaries of learning and were puffed up with the pride that they have become nationalists and the fate of India lies at their sweet will! Rightly had Lord Macaulay pointed out that "English education would train up a class of people Indian in blood and colour but alien in manners and thoughts and modes of living." Devoid of the true ideals and aims of education and contracting full slave mentality the Hindus aspired to make money and be put into a nice berth after passing through the ordeals of academic life, but this fine hope was also blasted under the strange irony of fate and the grinding machinery of the nasty clerkship; Ah! from what height we are fallen!

But time has turned the table and the cup of penance being full to the brim the propitious star has begun to shed its lustre in the Eastern Horizon. The innovations of the modern Sciences which produced a dazzling effect upon us in the beginning, are now unable to fascinate us so much; because of the fact that now the eyes of the Indians are open after having seen the inhuman enormities of the late European war which is the direct out-come of the material civilisation and the material sciences. On the other hand the charitable view of the multitudes of unprejudiced western scholars in praise of Eastern philosophy, Eastern civilization and the wise far-sighted ideals of real human civilization set forth by our hoary sages has set the head and heart of the young India in right order. Now we do find that the Indians are anxiously looking back to their past and are quite averse to the vilification of their great Maharshis by foreigners. And there are at present so many who have seriously given themselves up to the critical study of their Shastras and have made themselves able enough to scare away the false notions of the foreigners about their

glorious past. Really speaking this is the period of renaissance in India, as the so-long-lost treasury of Rishi knowledge and Rishi ideals of civilization have been secured by the Hindus. The nationalists are now-a-days trying their level best to hold up their ancient ideal of education before the modern world and the typical spirit of perfect Swarajya installed in the young hearts of the hopefuls of India, although the real goal is still at a great distance.

The Mahamandal has taken advantage of this most opportune time and tendency of the present age by breathing a fresh force into the national life of the Hindus, enlightening them about the propriety of the word 'Swa' in Swarajya and rousing their hearts up to the idea that without securing the singular traits of Hinduism our national life instead of attaining a full-blown youth will be absorbed in an alien nationality and reduced to nothing within a few years. We have defined more than once the singular traits of Hinduism. They are our exceptional heritage of pure Rishi blood and the untarnished unique chastity of our mothers. Both these are the paternal and maternal assets to the nation—the protectors of our existence and national individuality in the commonwealth of all nationalities under the globe. Bereft of these we will be nowhere but merged in other nations. It is Varnashram Dharma alone which preserves this parental legacy and hence we adhere to its time-honoured principles with all tenacity at our command.

But multifarious shades of opinion prevail in many quarters as to whether this course of programme will be compatible with the progress of the present day national movements. Many persons professing to be nationalists of the day view with alarm this movement and think that it will seriously work at the root of the Hindu-Muslim unity and other forms of unities which are so indispensable for the

accomplishment of Swaraj. As Providence has put in our share some humble service in this direction we have a word or two to say to our nationalist brothers. In our opinion they are aiming at building a fine superstructure without making the foundation strong enough to support the weight of the building. The word 'Swaraj' is very sweet and soul-inspiring indeed. But 'Swaraj' without 'swa' is a terrible misnomer and a contradiction in terms. How can the Hindus attain 'Swaraj' without attaining the radical principles and traits of Hinduism first of all? The radical principles which make us Hindus form our being or existence in this wide cosmos, constitute our 'Swa' and without 'Swa' Swaraj has no meaning in the head and heart of the Hindus. Some say that we should be Indians first and Hindus after. Nothing can be more unphilosophical and more misleading than this self-contradictory conception. How can we be Indians without being Hindus? Hinduism can be extended and merged in Indianism but to do this we should create and strengthen Hinduism first of all. To widen a thing without having the thing itself is a glaring impossibility. So there is no logic in the saying that we should be Indians first and Hindus after, and it is simply for this illogical conception that notwithstanding so much vaunt of nationalism and Indianism we see other nations clinging with breathless tenacity to their individual nationality. It is only we the hapless Hindus who are miserable victims of all inconsistent ideas and baseless imaginations. The Moham-madens are Mohammadens first and Indians after, the Christians are Christians first and Indians after. They will not sacrifice Muslimism or Christianity at the altar of Indianism; only we the poor Hindus are exerting to be Indians at the miserable expense of Hinduism. What can be more queer than this? We are for every one but not for our own selves!! If Swaraj is to be purchased by the price of Hinduism let us embrace

been started of which other sundry movements form part and parcel. Such movements will breathe a bracing breath in the national life of the Hindus and produce an India-wide Hindu national organisation. The present mockery of Hindu-Muslim or Indo-Christian unity will then be converted into a stern reality and conduce towards the political and spiritual emancipation of India.

Our constituents and the general Hindu public will be gratified to learn that the ceaseless efforts of Sri Mahamandal towards paving the way to real Swarajya have brought about the desired result. Our Divinity College is turning out batch after batch of religious teachers and preachers every year. The teachers are being supplied to the Schools and Colleges started by our Branch Institutions and Provincial Mandals as religious Professors; the preachers are regularly disseminating the true spirit of Sanatan Dharma in this wide world from one end to the other and vigorously carrying on the socio-religious organisation work of the parent Association. The female Institution—the Arya Mahila Mahaparishad under the patronage of the Mahamandal with its quarterly organ Arya Mahila and the Mahavidyalaya is discharging its possible quota of duty by disseminating true Hindu spirit in our homes and arranging for supply of female teachers to the Girl Schools and Governesses to the royal houses. Religious text-books of exceptional merits adapted to the graded abilities of the students in Schools and Colleges from the first Matric Class up to the M. A., Standard have all been prepared and published and introduced in the religious curricula of studies. Dozens of other religious books dealing with philosophical, scientific, ethical, moral, social, political, and spiritual subjects intended to appease the inner yearnings of the sincere Seekers of Truth are being regularly printed and published to justify the existence of the Institution. Vedas,

Smritis, Puranas, Tantras with exhaustive Bhashayas, commentaries, notes, mystic explanations are being daily brought within the easy reach of the Hindu public. And to crown all and to systematise all in the shape of an organised All-India public enterprise ushered into the field to strongly espouse the cause of Varnashram Dharma and vigorously fight battles and bear the brunt of alien attacks levelled against it a national concern styled as the Bharat Dharma Syndicate Ltd., has been formed with the following main objects in view :—

- (1) To establish a national organisation of the Sanatan Dharmis for carrying on the business of printers, publishers, book-sellers, proprietors of newspapers, etc., with the object of uplifting the Hindus in general and Sanatan Dharmis in particular in all possible ways.
- (2) To establish a living centre of spiritual and sound philosophical education for the advancement of the world-wide civilization through the medium of press and literature.
- (3) To maintain the spiritual culture and character of the Hindu race by ensuring permanent supply of books, etc., in Sanskrit, Hindi, English and other languages.
- (4) To create social and national solidarity among Hindus in general and the Sanatan Dharmis in particular, by the publication of healthy and thoughtful literature and of authorised editions of the Hindu scriptures including the Vedas, Smritis, Darshanas, Puranas, Tantras, etc.,
- (5) To give as a national publishing house every facility to the authors, compilers, translators, etc., with the

object of enrichment of Hindi—the national language of the Indians in particular and other languages in general.

- (6) To publish and maintain a daily, a weekly or other periodicals in English, Hindi and other vernaculars as organs of the Sanatan Dharmis.
- (7) To establish a central national book depository of the Hindus for the collection and sale of books, pamphlets, magazines, papers, etc, in Sanskrit, English, Hindi and other vernaculars of India and to purchase or take over charge on special condition of the existing Book Depot which is working under the name of the Nigamagam Book Depot of Sri Bharat Dharma Mahamandal.
- (8) To establish a Banking Department for the benefit and convenience of the public and specially of the shareholders and members of the Syndicate and to do all necessary works in this connection.
- (9) To establish an agency department for the convenience and help of the shareholders, members and customers of the society and to do all such general works in this line which may facilitate the business.

The organization of the Syndicate is fully guaranteed by strict national control with a view to safeguard the interests of the nation and any probability of future inconvenience, mismanagement or failure.

It is a universally admitted fact that our dear Sanatan Dharma will be in terrible jeopardy at a near future if it is divorced from its spiritual importance and reduced to a mere godless materialism as is the tendency of the present iron age. It should be therefore the prime duty of every Sanatan

Dharmi having a drop of blood of the illustrious Rishis in his veins to protect the nation from this impending danger. Besides, it is admitted by all that the Hindus do not possess even a single well-equipped national press, publishing house, national book depot or national organ to espouse the cause of Varnasrama Dharma, although these are only things which can invest the great Hindu nation with an everlasting lease of life and permanently avert the impending danger.

India has an area of 1802657 square miles and it contains nearly 2300 towns and 8,00,000 villages with more or less 2,00,000,000 twenty crores of orthodox Hindu population. It is a pity that notwithstanding such a great numerical strength the nation has not yet realised the keen need of a National Press, National Organ, Central Book Depository and Publication Department of its own. If the promoters and organisers of the Syndicate succeed in rousing the nation to the supreme importance of the above fact, it is certain that the business of the Syndicate will automatically thrive and be crowned with signal success.

On the other hand if the world at large be made to appreciate the great cosmopolitan, catholic and world-civilising ideas conveyed through the medium of Hindu Scriptures and philosophies rendered into English, and other languages of the modern world, the success of the business will be more permanently ensured.

The Bharat Dharma Mahamandal in its last All-India gathering unanimously passed a resolution—the English translation whereof is this—“Resolved that this Conference expresses its hearty satisfaction at the proposal of starting a big Syndicate under joint-stock enterprise with the authorised capital of Rs. 1,000,000 (ten lacs) which will conduct a national Press wherefrom will come out two journals—one in English and

the other in Hindi, both advocating the cause of Varnashrama Dharma, a National Book Depot, and a National Publishing House and which will be regarded as a strong National Centre of the Varnashrama Dharma activity and requests the Hindu public to come forward and join hands with the promoters of the Syndicate for the successful carrying out of this laudable scheme."

To give a practical shape to this resolution the Head Office of this All-India Society has granted a permanent lease of the plot of land situated on a very commanding site of the town on favourable terms to erect the buildings of the Syndicate, promised to give all its publication and printing works permanently and hand over its Book Depot, a going and profitable concern on easy terms with its large stock of books. Besides, the All-India Society has issued Circulars to all its Branches and affiliated Associations and Provincial centres spread all over India and numbering about one thousand, to give active help to this national concern. We are glad to inform the Hindu public that arrangements for issuing the two national organs are already complete and they will see the light of day early next year.

It now rests with the enthusiastic Hindu public to strain every nerve and do their level best to make the cosmopolitan and national endeavours of the Mahamandal in all its departments a complete success, so that the above-described perfect spirit of Swaraj launched in the hearts of the Indians may be realised to our hearts' content and the ideals of our hoary Rishis fully attained.

Charity begins at home but does not end there. In obedience to this broad tenet the altruistic aims of Sri Bharat Dharma Mahamandal have not been allowed to be confined within the limited groove of India and Indians but to justify the all-catholic universal spirit of Sanatan Dharma which can

accommodate within its lovely embrace the whole world so to say and dictate principles of true civilisation and spiritual advancement to all, the Society has established its memorable Hall of all Religions—the worthy peace memorial to carry the banner of peace and spiritual harmony to all corners of the earth. Although the paths of the several religions are different according to the different temperaments of humanity still the ultimate goal being one it may not be impossible to drink from the same spiritual stream, and treasure the heart with the same spiritual treasury in proportion to the ability of the recipient. It is to present the world at large with this golden opportunity that the scheme of the Hall of all Religions has been launched in right earnest and we are glad to inform the learned public that the constant endeavours of the society in this direction have resulted in making this Cosmopolitan movement congenial to the *elites* of all countries. The proposed Hall with its well-equipped library, kitchen for foreign scholars and temples of worship will practically be an academy for comparative study of religions and philosophy and will satisfactorily serve the purpose of a religious university in the heart of the religious metropolis of India. May the Almighty Father of all bless the noble efforts of the Society with an abiding success is our hearty prayer to Him—the great Giver of all good.

YAJNA.

II.

As usual, let us first take up Yajnas on which depends, according to Hindu Shastras, the general welfare of every people and who can deny the fact that Yajna is a very important factor of the Sanatan Dharma? According to Hindu Shastras the material world is controlled and guided by super-

material (Daiva) world. Like the different departments in the Government of an Empire there are different departments for the Government of the supermaterial world which are guided by different deities—They guide Gnan (knowledge), Karma (actions) and the physical elements and go by the name of Rishi, Devata and Pitri. The Vaidic and Shastric rituals performed for the propitiation of those deities (intelligent guiding powers) are called Yajnas. Realizing fully the great importance of this sacrifice a permanent Yajnasala was erected in the year 1915 on the premises of the Head Office building by the kind benevolence of the late lamented pious Maharawal His Highness Bharat Dharma Sudhakar Sir Bijay Singh Bahadur K. C. S. I. of Dungarpur and up to this time 82 Yajnas of different kinds have been performed. It is worth mentioning in this connection that in spite of the strong forces of the modern civilization marching towards and aiming chiefly at material progress the Mahamandal has been able to impress favourably on the minds of its illustrious Samrakshakas and distinguished Pratinidhis the beneficial effects of those Yajnas which must clearly speak of a remarkable success of the Mahamandal's efforts towards revival of Vedic Yajnas.

During the year under report five Yajnas as detailed below were performed the cost of which was in a major portion met by our Samrakshakas and Pratinidhis who deserve our sincere acknowledgments for the same :—

Vishwa Dharak Yajna	...	1
Shakti Yajna	...	2
Shri Dheesh Yajna	...	1
Shri Satra Yajna	...	1
		<hr/>
		5

The Yajnas were specially marked with honouring the learned Sanskrit scholars with gifts at the end of the Yajnas besides the usual ceremonies and rites observed on such occasions.

Will the Mahamandal expect other Religious associations to following this glorious example set by it in the interest of themselves and that of Sanatan Dharma itself the cause of which we all like to advocate ?

MAHAMANDAL AND THE GOVERNMENT.

III.

How true it is that to a Hindu religion is everything. It is Religion which guides him in every walk of life, it is Religion which assigns to him all his duties in life, and it is Religion which makes him happy or miserable. Religion, which in fact supersedes all other considerations is complete in all its branches. So loyalty to the Sovereign forms a part of his religious duties as enjoined upon him by the religious scriptures. It has been acknowledged by many eminent persons of different countries in different times that Indians are *born* loyal and not made. Disloyalty is a word that can never be found in the Dictionary of the Hindus. It is an expression unknown to the literature of this country. Indians are true, loyal and faithful from time immemorial ; these are traditional qualities in them. To a Hindu King is the God incarnate on earth and sincere devotion to him forms a part of his daily routine and not a thing forced upon him by any external temporal power. The Hindus can recognise no system of Government without any Sovereign at its head. But as the subjects are ordered by our Shastras to be sincerely loyal and obedient, the King is also required

by them to be kind and affectionate, just and sympathetic towards them as his own children. The relation between the King and the subject should be that between the father and the son.

According to our Shastras, a king should be gifted with the following main qualities that entitle him to take the reins of the Government :—

1. The qualities of Indra (King of Devas or the celestials) ... Power of good Government, control and administration.
2. The qualities of Yama (God of Justice) ... To administer full justice to the people, be kind and merciful and regulate the affairs of the Government in keeping with principles of justice and equality without partiality or prejudice.
3. The qualities of Chandra (deity presiding over the moon) ... Giving happiness to the people with kind behaviour.
4. The qualities of Surya (deity presiding over the sun) ... Giving the light of truth and wisdom, sound and useful education and teaching moral and social duties.
5. The qualities of Kuver (God of riches). ... Acquiring wealth by every honest means and storing it carefully.

6. The qualities of Varuna (God
of rains) ... Showering riches and
comforts upon the
subject.

This is the way how a king can become successful, prosperous and popular and can acquit himself honourably of the onerous duties imposed upon him by his office.

The Mahamandal has always been straightforward and maintained its policy of respectful attitude towards and honest dealings with the Government. There has been exchange of letters on various important subjects between the Mahamandal and the Government during the year under report, as usual. The Government of India, as also the U. P. Government were addressed from time to time concerning the present political situation considered in relation to our views in the matter and the replies accorded by them were all sympathetic, encouraging and in keeping with the traditions of the government. The useful services and capabilities of the Vice-Principal of our College of Divinity were also recognised by the Government in a suitable manner by conferring on him the distinguished title of Mahamahopadhyaya. Communications regarding free flow of the Ganges and introduction of suitable religious education in public schools, also passed between the Mahamandal and the Government full mention of which will be found in the next Chapters dealing separately with these subjects,

The Mahamandal, as usual, submitted all its important Circulars to the Imperial and Local Governments and answered all the enquiries made of it regarding any questions in which they thought it necessary to invite Mahamandal's views.

MAHAMANDAL HONOURS.

IV.

Our duty to our gods and to the King being duly explained and dealt with as given in our holy books of which the whole world feels good reason to feel proud of and whose truth and infallibility have been acknowledged more by the West than any other country in the recent times, we propose to proceed with the conferring of honours upon all capable, deserving and philanthropic gentlemen of all denominations particularly belonging to Hinduism. This we feel our duty as performance of the Nri Yajna (one of the five Mahayajnas enjoined as daily duties of a house-holder) in our own humble way of thinking.

The Honour Department is at present divided into the following heads:—(1) in recognition of religious merit and philanthropic work of Ruling Chiefs and Princes, (2) of Commoners, (3) of accomplished and public spirited Hindu ladies, (4) in recognition of general scholarship, (5) in recognition of Sanskrit Scholarship in particular, (6) in recognition of special departments of learning in Sanskrit such as Hindu Medical Science, Hindu Astrology and Astronomy, Vaidic and Tantric Karma Kanda, (7) in recognition of Hindi Scholarship, (8) in recognition of proficiency in Science and Arts, (9) in recognition of Scholarship of other Vernaculars of India, (10) in recognition of proficiency in Hindu Music, (11) in recognition of high class oratory and eloquence and (12) in recognition of the humanitarian work and work of public utility. For all these titles, gold medals, silver medals, certificates of honour, special certificates of honour and letters of acknowledgment are awarded.

This bestowing of honour by SriMahamandal has got a singular significance of its own as it gives a special impetus and encouragement to the workers in the cause of religious, social, literary, humanitarian and other useful public departments of

human life. Without this department, no such successful results could have been obtained. It is noteworthy in this connection that although a purely Hindu institution it makes no distinction of caste or creed in recognising services and merits in respect of literary and humanitarian departments as also Hindu classical Music, Arts and Crafts. This impartial and unique recognition of merit and encouragement to workers for their sincere and zealous work, speak for themselves. The honours conferred upon by an all India Socio-Religious National body like the Sri Mahamandal which voices the voice of all Sampradhayas (institutions) of the Orthodox Hindū Community and represents the opinions of spiritual and temporal heads of the Hindu Society are no empty honours: they carry a great weight and must be of great importance when vouchsafed to persons of real utility, capability and worth. There is a special sub-committee of this department which considers the claims of all the deserving persons and the religious heads and Hindu Leaders are duly consulted before the honours intended to be conferred upon the various recipients are confirmed.

The following is a detailed list of the honours granted by the Mahamandal during the year under report.

DHARMOPADHI.

In recognition of religious merit, philanthropic work or helping the cause of religious and social improvement, the Dharmopadhis *i. e.*, religious distinctions have been given.

The titles are printed against the names of the recipients.
Sriman Rai Bahadur Sardar Kashi Nand

	Mahashaya, Peshawar	...	Dharmabhushan
„	Babu Prahlad Rai Jaluka, Churu	...	Dharmavinode
„	Probhas Chandra Chatto-		
	padhyaya, Udaipur	...	Dharmaranjan

Sriman Babu Bhajan Lal Lohia, Calcutta	Dharmavinode
Sriman Babu Mani Mohan Basu, Balrampur, Gonda	... Dharmabhushan
„ Babu Haribaksh Bagaria, Churu	Dharmabhushan
„ B. Ganpat Rai Khemka, Calcutta	Dharmalankar
Seth Keshabdeb Poddar, Ramgarh	... Dharmaranjan
„ Jagannath Khemka, Bombay	... Dharmalankar
„ N. N. Ram Haribaksh Kedia, Rangoon	... Dharmaratna
Lala Murari Lal, Ferozepur	... Dharmalankar
Sriman Pt. Gopal Das Acharya Choudhary, Zamindar, Mukhtagnaha, Mymensingh	... Dharmaratna
Sriman Babu Wazir Dayal Sahib C.E., Delhi	... Dharmaranjan
Pandit Kali Charan Sharma, Meerut	... Bhaktibhushan
„ Siddheswar Misra, Cawnpore	... Dharmavinode
„ Vishnu Dayal Misra, Cawnpore...	Dharmavinode
„ Goswami Ramkrishna Pariji, Honv. Magistrate, Itwari, Nagpur	... Dharmaranjan
Sriman Parbati Charan Basu, Jumrail, Dacca	... Dharmaranjan
Babu Harinath Singh, Benares	... Bhaktibhushan
Sri Mahashaya Taruck Nath Ghose, Nathnagar, Bhagalpore	... Dharmabhushan
Sriman Babu Devimangal Prasad Singh, Bagaha, Champaran	... Dharmavinode
Sriman Hemchandra Choudhury, Zamin- dar, Hemnagar, Mymensingh...	Dharmalankar
„ Brindaban Behari Khatri, Benares	Bhaktibhushan

KULANGANA MANDAN.

These distinctions are meant as tokens of recognition for the piety and national religious services of ladies.

Srimati Anuroopa Devi, Muzaffarpore... Dharma Chandrika

Srimati Karuppayi Nachiar of Siva
Giri, Tinnivelly C/o. Sringeri
Math, Benares ... Has been awarded
with a Manpatra

SANSKRIT VIDYOPADHI.

Awarded for Sanskrit Scholarship in general or special
proficiency in any of its Branches.

Bramhachari Raghunathji, Nowshera ... Vaiyakaranabhushan
Sriman Pandit Vishwanathji, Pradhan
Sanskrit Adhvapak
Govt., High School,
Peshawar ... Sahityabhushan
„ „ Janardan Das, Vyakarana-
Charya, Peshawar ... Vaiyakaranabhushan
„ „ Badri Narayan Nyayashastri,
Cawnpore ... Naiyayikbhushan
„ „ Ambica Datta, Vyakarna-
charya, Benares ... Vaiyakaranabhushan
„ „ Rampriya Vyakaranacharya,
Benares ... Vaiyakaranabhushan
„ „ Harihar Sharma, Mission
School, Gorakhpur ... Vaiyakaranabhushan
„ „ Ramyas Vyakaranacharya,
Marwari Sanskrit Path-
shala, Benares ... Punditratna
„ „ Mahadeo Shastri Sahitya-
charya, Sanskrit College,
Benares ... Punditbhushan
„ „ Ram Charit Dwivedi Vya-
karanatirtha, Allahabad ... Punditbhushan
„ „ Keshab Shastri, Bhadaini,
Benares ... Kavibhushan

Sriman Pandit Vikramadityaji Sahi-		
tyacharya Parasara Brahma-		
charyashram, Sitakund		
Ballia	...	Sahityalankar
„ „ Chandrika Dutta Kavya-		
tirtha, Parasara Brahma-		
charyashram, Sitakund		
Ballia	...	Sahityavinodo
„ „ Muktinath Tripathi Vyakaraṇa-		
charya, Rudrapur,		
Dt. Gorakhpur	...	Vaiyakaranabhushan
„ „ Jayadeva Shastri, Paraspore		
Gonda	...	Vaiyakaranabhushan
„ „ Vidyadhar Sharma M. A.,		
Kavyatirtha, Deoria Govt.,		
School, Gorakhpur	...	Panditratna
„ „ Ajab Lal Jha, Benares	...	Sharoutabhushan
„ „ Bishwanath Choudhary, Benares		Shroutabhushan
„ „ Radhakanta Jha, Nyayacharya,		
Benares	...	Nyayavisbarad
„ „ Madhusudan Pandey, Birajpur,		
Manbhum, Post Rajgunj	...	Panditbhushan
„ „ Ramdeva Sharma Vyakarana-		
charya, Birajpur, Manbhum,		
Post Rajgunj	...	Vaiyakaranabhushan
„ „ Venkatram Shastri, Sri		
Sankaracharya Math,		
Kumbhakonam	...	Smritibhushan
„ „ Venkata subba Shastri,		
Principal Sanskrit		
College, Mylapur, Madras		Mimansaratna
„ „ Anant Krishna Shastri,		
Lecturer, Calcutta University		Mimansaratna

Sriman Pandit Ishan Chand ra Smriti		
Punchanan, Jubilee		
Tol, Bahrapur	...	Smritisudhakar
„ Pandit Jamini Nath Tarkatirtha,		
Daulatpur College,		
Khulna	...	Panditratna
„ Pandit Radharaman Vidyabhushan,		
Metropolitan College Sanskrit		
Professor, Calcutta	...	Sahityaratna
„ Pandit Kali Charan Bhattacharya		
Metropolitan College Sanskrit		
Professor, Calcutta	...	Pundit Sudhakar
„ Pandit Bhagvat Shastri, Hooghly		
College Sanskrit Professor,		
Hoogly	...	Panditbibhushan
„ Pandit Rambhadra Ojha		
M. A. L. L. B. Alwar	...	Vidyavaridhi
„ Pandit Jagaddipji Sharma		
Kavya-Vyakarantirtha Sri		
Sanskrit Pathshala Eksara		
Post Mirchaiegunj, District		
Patna	...	Vaiyakaranabhushan
„ Pandit Vishwambharnath		
Shastri Vyakaranacharya,		
Kallumal Pathshala Cawnpore...		Vaiyakaranaratna
„ Pandit Ram Sevak Shastri		
Vyakaranacharya, Cawnpore	...	Vaiyakaranabhushan
„ Pandit Thakur Dayal		
Brahmachari, Mitigram,		
Sakaldiha Post, Distt.		
Benares	...	Panditbhushan
„ Pandit Sheo Mohan Dikshit,		
Cawnpore	...	Shroutabhushan
„ Pandit Ramchandra Awasthi		
Vaidya Shastri, Cawnpur	...	Smritiratna

Sriman Pandit Tara Charan Bhatta,		
Gaya	...	Vedantavisharad
„ Pandit Kaviji Rambadan		
Panday, Kharkhura, Gaya	...	Kaviratna
„ Pandit Tribeni Jha, Gaya	...	Shroutabhushan
„ Pandit Singheswar Misra,		
Gaya	...	Nyayalankar
„ Pandit Balkrisbna Shastri,		
Danadhyaksha, Datia	...	Panditbhushan
„ Pandit Phanibhushan Tarkavagish,		
Benares	...	Vidyasudhakar
„ Pandit Brahmandam Krishna		
Murtyacharya, Raj Pandit,		
Mysore	...	Panditbhushan
„ Babu Ksbemdhari Singh B. A.,		
Madhubani, Durbhanga	...	Vedantavinodo
„ Pandit Bhagwati Lalji, Rajakia		
Pathshala, Jodhpur	...	Vidyabibhushan
„ P. Sri Kanta Krishna Tripathi		
Kavya-Vyakaran		
tirtha, Belwa, Gorakhpur	...	Sahityalankar
„ Vasudev Panday Kavya-		
tirtha, Hardia, Chapra	...	Vaiyakaranabhushan
„ Shyama Dutt Choubey,		
Head Pandit, Watson		
English High School,		
Madhubani, Durbhanga	...	Vidyaratna
„ Pandit Vasudev Shastri,		
Sanatan Dharma High		
School, Benares City	...	Sahityalankar

VIJNAN SILPOPADHI.

Titles awarded for proficiency in Science and Art.

Sriman Manik Chand Vishwa-		
karma, Benares	...	Silpakalabibhushan

VIVIDHA VIDYOPADHI.

Titles awarded for general literary distinction.

Sriman Pandit Bijay Raj Sharma, Pouranik, Paraspore Estate, Gonda	...	Purankovid
Pandit Risal Dattaji Jyoutisha- charya, Benares	...	Jyoutishratna
Doctor Bijoy Kumar Basu, M. D., Calcutta	...	Bhishak Sudhakar
Sriman Pandit Budhaddev Sharma, Ferozepore	...	Bhishagbhushan
„ Pandit Chandra Kishore Tripathi, Alwar	...	Vaidyaratna
„ Pandit Gajanan Panday, Cawnpore	...	Bhishagbibhushan
„ Pandit Krishna Lal Vajpai, Vaidya, Dharmasabha Meerut	...	Bhishagbhushan
„ Pandit Rameshwarji Vaidya, Cawnpore	...	Bhishagratna
Lala Kanhaiya Lal Jain, Cawnpore	...	Vaidyaratna
Pandit Balmukund Sharma, Jokalian, Gujrat, (Punjab)...		Vyakhyankovid
Dharmatilak Rai Bahadur Barada Kant Lahiri Mahashaya, Lahore	...	Jnanvidyavaridhi
Sriman B. Pramatha Nath Basu B.Sc., 50 Circular Road, Ranchi	...	Vidyaratna
Sriman Babu Rajendra Nath Sen, M A., L.L. B., Vakil, Azamgarh	...	Vidyabibhushan

Srīman Lochananand Thakur, Kavya	
tirtha, Ayurvedtirtha,	
Darshan Shastri,	
Vyakarantirth, Sri	
Khanda, Burdwan	... Ayurvedacharya
„ Vishnu Narahari Lalit, Benares	Harikirtanacharya
„ Ram Chandra Pandurung	
Moghay Shastri Vasai-	
kar, Vasai, Distt. Thane	... Jyotihśudhakar
„ Pandit Parmeshwari Datta Misra,	
Bilaspur, Chapra	... Vaidyabhushan
„ Pandit Babu Ram Sharma,	
Harbanspur, Basti	... Ayurvedpanchanan
„ Pandit Hari Raj Tripathi Vya-	
karanatirtha, Gorakhpur	... Karmakandavisharad
„ Pandit Madho Prasad Pandey,	
Terhinim Benares	... Vaidyabhushan
„ Thakur Baij Nath Singh,	
Burma	... Vidyavinode
„ Pandit Ramadhar Bhatta-	
charya, Kanauj	... Vidyavinode
„ Pandit Srideva Choudhary,	
Gaya	... Jyotirbhushan

BHASHA VIDYOPADHI.

Awarded for distinction in Vernacular literature.

Srīman Sarat Chandra Chattopadhyay,	
Howrah	... Sahityasudhakar
„ Pt. Jagdish Prasad Tewari,	
Jagdish Pustakalaya, Cawnpore	Kaviratna
„ B. Deva Kumar Rai Choudhary	
Russa Road Calcutta	... Sahityaranjan
„ Baldeo Behary, Dewar,	
Chatterpur	... Kavibhushan
„ Pandit Brahmadeo Sharma	
Kavyatirth, Etawah	... Sahityalankar

Sriman Babu Ram Chandra Varma, Benares... Sahityaratna
MAHOPADESHAK.

Title of next but the highest grade of Brahman Preachers.

Sriman Pandit Govind Ram Sharma, Chola, Bulandshahr.

- „ Pandit Tara Mohan Vedanta Shastri, Benares.
- „ Pandit Balkrishna Pathak, Hilsa, Patna.
- „ Pandit Digambar Misra, Rishikul. Hardwar.
- „ Pt. Chhota Ram Shukla, Lakhnavi, Aurangabad City
(Nizam State)
- „ Pt. Ramsaran Sharma, Sanatan Dharma Sabha, Lahore.

UPADESHAK.

This title is the first one conferred on Mahamandal
Brahman Preachers.

Sriman Pandit Mahadeva Misra, Sari, Shahgunj, Fyzabad.

Sriman Pandit Gangadharji Prajna, Dehra Ismail Khan.

- „ Pt. Rup Sanatan Goswami, Hindibhushan. Dehra Ghazi
Khan.
- „ P. Durga Dutt Shastri, Head Pandit S.D., High School,
Peshawar.
- „ Pt. Vasudevaji, Dehra Ghazi Khan.
- Goswami Gangadhar Sharma, Sri Govindji-Ka-Mandir,
Multan City.
- Sriman Pandit Bishwanathji Prabhakar Shastri, Adhyapak
Radhakrishna Sanskrit Pathshala, Peshawar.
- „ Pt. Hari Charan Lal, Zamindar Hitakari Sabha, Chhimuk
Gwalior.
- „ Pandit Ayodhya Prasad Misra, Sanatan Dharma
Sabha, Balrampur.
- „ Pandit Sobharam Tripathi, Sanatan Dharma Sabha,
Balrampur.

SAMRAKSHAK MANPATRA.

These are the Manpatras presented to the Dharmacharyas

and the Ruling Chiefs who are Samrakshaks of the Mahamandal,

His Highness Maharajadhiraj Maharao-Raja Lt. Col. Sir Umed Singhji Sahib Bahadur, G.C.S.I. G.C.I.E, C.B.E. Kotah State, (Rajputana).

His Highness Maharana Sri Sir Ghanshyam Singhji Bahadur K.C.S.I. Maharaja Raj Sahib of Dhrangadra State, Kathiawar.

SANGITOPADHI.

Awarded for distinction in Hindu Classical Music.
Sriman Pandit Gopal Prasad, Sirsagunj, District

Mainpuri. ... Bhajanopadeshak
,, Vasudeva Sharma, Chandausi ... Bhajanopadeshak

CERTIFICATES OF HONOUR.

Awarded for distinguished Religious Services.
Sriman Lala Kedar Nath, Radhakrishna Pathshala, Peshawar

,, ,, Nandlal, Nowshera
,, ,, Duni Chand Shah Rais, Samsthapak Sanatan
Dharma High School, Jand. N. W. F. P.
,, ,, Har Charan Lal, Alias Mukhiram, Tikamgarh
,, ,, Maheshwar Prasad Jha, B. A., B. L., Pleader,
Vaidyanath
,, ,, Har Charan Das, Hariana, District Hoshiarpur
,, Triloke Chand, B. A., B. T., Sanatan Dharma School,
Nowshera
,, Lala Rameshwar Das Dudhwala, Calcutta
,, Pandit Ganesh Dutt Goswami, Lyallpore, (Punjab)
,, Hakim Bhagwan Das, Bahawalpur
,, Babu Jainarayan Jaluka, Marwari Bazar, Calcutta
,, Seth Janki Lal Jumna Das. Choube Katra, Delhi
,, Thakur Puran Singh Vayas, Itihas Karyalaya, Alwar
,, Abhitagni Pt. Purnanand, Churu.

Sriman Seth Jethanand Udhodas Bhagat Ram, Dehra Ismail
Khan

- „ Seth Kanhaiya Lalji Saheb, Ferozabad, Agra
- „ Seth Gouri Shankar Goenka, Khurja
- „ Seth Govardhan Dasji, Hony. Magistrate, Akot, Akola
- „ Seth Ramrikhji Malani, Pipad, Marwar
- „ Rai Bahadur Seth Narayan Dasji, Bhopal State
- „ Seth Panna Lal Nowrangram, Akola
- „ Rai Bahadur Govind Lal Sijwar, Gaya
- „ Pandit Oudh Behari Misra, Kharkhura, Gaya

SPECIAL CERTIFICATES OF HONOUR.

Awarded for notable service to the cause of social and religious advancement.

Sriman Swami Paramanand Puri, Shankar Matha, Howrah.

„ Narmadanand Brahmachari, Joshi Matha, Garhwal.
P. Mason, Esq., I.C.S., Deputy Commissioner, Garhwal, Puri.
F. L. Brayne Esq., I. C. S., Deputy Commissioner, Gurgaon,
(Punjab)

Sriman Babu Dwarka Prasad Singh, B.A.Ll.B., Cawnpore

Sriman Madho Prakash Brahmachari, Brahmacharyashram
Bithur.

LETTERS OF ACKNOWLEDGMENT.

His Highness the Maharajadhiraj Bahadur of Durbhanga the General President of Sri Bharat Dharma Mahamandal as well as the General Secretary of the Society have sent a thanks-giving letter as a special acknowledgment of the help or services rendered to the cause of the society during the year.

His Highness Bharat Dharma Martand Major General Maharaja Sir Pratap Singh Indra Mahendra Bahadur Sipar-i-Sultanat, G.C.S.I., G.C.I.E., G.C.B.E., etc., Kashmir.

- His Highness Bharat Dharma Prabhakar Col: Maharajadhiraj
Sewai Sir Jai Singh Alwarendra Mahodaya,
G.C.I.E., K.C.S.I., Alwar, Rajputana.
- His Highness Bharat Dharma Baibhava Captain Maha-
raja Narendra Shah Bahadur, C. S. I., Tehri,
Garhwal.
- His Highness Bharat Dharma Ratnakar Saramad Hai Rajgan
Bundelkhand Maharaja Mahendra Sewai Sri
Pratap Singh Bahadur, G.C.S.I., G.C.I.E., etc.,
Tikamgarh.
- His Highness Agnikulatilak Maharaja Sir Arjun Singh
Bahadur, K.C.S.I., Narsingarh.
- His Highness Maharaja Purna Chandra Bhanj Deo Bahadur,
K.C.S.I., Myurbhunj.
- His Highness Rai Rayan Maharawal Shri Lakshman
Singhji Bahadur, Dungarpur State, Southern
Rajputana.
- His Highness Maharajadhiraj Maharao Raja Lt.. Col: Sir
Umed Singhji Sahib Bahadur, G. C. S. I.,
G. C. I. E., C. B. E., Kotah State, Raj-
putana.
- His Highness Bharat Dharma Dhurin General Maharaja Sir
Chandra Shamsher Jung Rana Bahadur,
G.C.S.I., G.C.I.E, Marshal and Prime Minister,
Nepal.
- His Highness Maharaja Sawai Bhopal Singh Sahib Bahadur,
Ajaigarh (Nowgong) Central India.
- His Highness Bharat Dharma Bibhushan Rai Rayan Maha-
rawal Sahib Shri Prithvi Singhji Bahadur,
Banswara State, Rajputana.
- His Highness Bharat Dharmanidhi Maharaja Dalip Singh
Bahadur, Sailana, Malwa.
- His Highness Raja Liladhar Singh Bahadur, Sakti State,
District Bilaspur, C.P.

-
- His Highness Raj—Rana Bhagat Chand Bahadur, Jubbal State, Simla Hills, Punjab.
- His Highness Maharaja Birendra Kishore Deb Varma Manikya Bahadur, Tipperah (Bengal).
- Sriman Raja Bhupendra Narayan Sinha Bahadur, B. A., Nashipur Raj, Murshidabad.
- Srimati Bharat Dharma Lakshmi Maharani Surath Kumari Devi, O.B.E., of Khairigarh.
- Sriman Batuk Deb Mukerji, M.A., Union Cutlari Limited Patipukur, Calcutta.
- „ Kumar Dev Mukerji, Calcutta.
- „ Raja Debi Singh Chamun, Joypore.
- „ Dr. S. Subrahmania Iyer, Retired Judge, Madras High Court, Mylapur, Madras.
- „ Rao Sahib Kunwar Chain Singh, M.A., LL. B., Pokaran House, Jodhpur, Rajputana.
- „ Dharmalankar Rai Bahadur Damodar Lal Bhargava I. S. O., P. C. S., Retired Sessions Judge, Aligarh.
- „ Bharatratna Jnanvidyabaibhava Syt. Raja Peary Mohan Mukerji, M. A., B. L., C. S. I., Uttarpara.
- „ Hirendra Nath Dutta Vidyavaridhi M. A., B. L., Attorney High Court, 139, Cornwallis Street, Calcutta.
- „ Rajdharmaprasin Dewan Bahadur Sir Chowbey Raghunath Das Sahib Kt. C. S. I., Dewan, Kotah.
- „ Dharmalankar Rai Bahadur Vikramajit Singh Sahib B. A., LL.B. M. L. C. Advocate, Civil Lines, Cawnpore.
- „ Raja Velugati Gopal Krishna Yachendralu Veru Bahadur K. C. I. E., Raja of Venkatagiri, District Nellore, Madras.

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- Sriman Sahu Ram Kumarji Rnis, Thakurdwara, Moradabad.
- „ Dharmaratna Col : the Hon'ble Maharaja Sir Jay
Chandra Bahadur Kt, K. C. S. I., Kangra.
- „ Maharaj Bharat Singh Saheb, Multban, (C.I.).
- „ R. M. M. Jamidar Andipatti, Trichinapoly.
- „ Dr. Captain Amarnath Rai Choudhary, Aligarh.
- „ Panjabratna Dewan Mangal Sen Saheb, Lahore
- „ A. & A. R., Arunachalam Chattiar, Madras.
- „ Rai Sahib Harnam Singh of Sardar Rai Bahadur Boota
Singh and Sons, Rawalpindi.
- „ Maharaja Bahadur, Dinajpur.
- „ Yatibhushan Mahanta Krishna Dayal Giri, Bodh Gaya.
- „ Dharmavinode Rai Bahadur Nafar Chandra Pal
Chawdhury, Natudah.
- „ Rajdharmalankar Dewan Bahadur T. Chajju Ram
Saheb, Mhow.
- „ Gouri Shanker Agnihotri, Bijnor.
- „ Lala Jwala Sahai, Peshawar.
- „ Pandit Permanand Sharma, Nowshera.
- „ Lala Joti Ram, Nowshera.
- „ Sardar Niranjn Singh Bedi B. A., Head Master S.D.,
High School, Peshawar.
- „ Sardar Jagat Singh, Nowshera.
- „ Lala Bhgwan Das M. A., Professor Bhratri College,
Dehra Ismail Khan.
- „ Professor Chela Ram M.A., Training College, Peshawar
- „ Lala Mukund Lal Secrectary, Sanatan Dharma Sabha,
Dehra Ghazi Khan.
- „ Lala Ramnathji, President Sanatan Dharma Kumar
Sahba, Peshawar.
- „ Guru Charn Lal B. Sc., B. T., Head Master Sanatan
Dharma High School, Rawalpindi.
- „ Babu Bhagat Ram Sengan, Secretary Sanatan Dharma
Sabha, Rawalpindi.

Sriman Lala Chhanga Mal Kapoor, Cawnpore.

- „ Babu Sawaye Ram Bhaseen B.A., L.L.B., Cawnpore.
- „ „ Ayodhya Prasad Bhargava, Cawnpore.
- „ Munshi Brindaban, Cawnpore.
- „ Babu Nand Ram Khatri, Cawnpore.
- „ Pandit Hukum Chand B.A., B.T., Surgodha (Punjab).
- „ Bhajju Ram., Secy, Sanatan Dharma Sabha, Dera Ismaili Khan.
- „ Bhagwat Prasad Bhargava B. Sc., Technological Institute, Cawnpore.
- „ Pandit Govardhan Misra, B.A., L.L.B., Gaya.
- „ Babu Kamal Dhari Sahai B.A. B.L., Gaya.
- „ „ Rameshwar Prasad, Gaya.
- „ „ Bal Govind Sahai, B.A., B.L., Gaya.
- „ Rai Har Prasad Lal, Chowk, Gaya.
- „ Pundit Girdhar Lalji Nagar, Secy., Sanatan Dharma Sabha, Jodhpur.
- „ Seth Sri Ram Hony. Magistrate, Telhara Barar, (C.P.).
- „ Seth Srinarayan Saraogi, Telhara, Barar.
- „ Ram Krishnaji Rathi, Gadarwara, C. P.
- „ Seth Omkar Das Gouri Shankar, Gadarwara. C. P.
- „ Seth Surajmalji, Khurja.
- „ Choudhari Thakur Suryapal Singh, Jarab, Agra.
- „ Seth Hira Lal Soni, Piparia, Hoshangabad C.P.
- „ Pandit Jagannathji Pachowri, Rais, Baran, Kotah.
- „ Seth Brajmohan Das Tapria, Hony. Magistrate, Bhopal State.

„ Seth Ballabhdas Bajaz, Bhopal State.

Besides the above distinctions which were declared at the last anniversary of the Mahamandal, since the creation of this Honours department up to 1921, the number of all kinds of honour conferred by this society is 2067. The Honours department of the Mahamandal has been thus doing great

and useful work by suitably recognising the merits and services of deserving and worthy gentlemen all over the country and thereby encouraging them for their continued national service.

During the year under report a new notable addition has been made to the various grades and forms of honours. An insignia specially meant for the Ruling Chiefs, most of whom are the Samrakshaks (Patrons) of the Sri Mahamandal, has been introduced in the list of honours, with a view to attach a special importance to the recipients thereof and this class of honour will be awarded from the next year.

It has been the practice of the Mahamandal to grant these honours on suitable occasions to the Hindu Ruling Princes and personages like the memorable ceremony of the granting of the Mahamandal honour to His Highness the Maharaja of Kashmere which took place some years ago with great solemnity at his royal metropolis. The year 1922 has got its own significance in this respect. The ascetic organiser His Holiness Sri Swami Gnananandji Maharaj with a few of his lieutenants, prominent among them being Swami Dayanandji a well known scholar and speaker, paid a visit to the great historic City of Alwar and was very cordially received by the enlightened Chief of the State. There this year His Holiness took the opportunity of presenting sanad of the honour awarded by the Mahamandal to the Maharajadhirajdeo of Alwar. On a particular day fixed for the purpose a grand Durbar was held by His Highness in his Durbar Hall which was most gracefully decorated for the occasion. All the Durbaris, the principal State officials, and the respectable citizens who were specially invited to attend the function took part in the proceedings of the ceremony. His Highness Alwarendra Maharaj arrived with his suite punctually at the appointed time and his appearance at the Durbar was at once dignified and imposing. Swami Dayanandji

delivered a very interesting and instructive speech which was as usual marked with great eloquence and lucidity and was well suited to the great occasion. The Sanad-Manpatra presented to His Highness by His Holiness Sri Swamiji the illustrious founder and representative of the Mahamandal in his usual dignified way was received by Sri Maharajadeo Sahib with marks of great respect, and appreciation paying the necessary homage to the Swamiji, in the midst of loud applause. In honour of the Swamiji's visit to his Capital, and the unique function, His Highness was pleased to make a royal announcement of a State grant of ten thousand rupees to the Mahamandal instead of the annual grant of 2000/- and Compulsory religious education in state schools with the Mahamandal text books. The learned and instructive speech of His Highness in recognition of the great honour was simply grand and perfectly becoming his sound erudition and attainments.

THE ANNUAL ADHIVESHAN.

V.

The Annual Adhiveshan of the Sri Bharat Dharma Mahamandal held at Gaya during the "Gaya week" was a grand success like the *adhiveshans* of previous years; It is indeed a most gratifying fact that the object with which such adhiveshans are held was *a fait accompli* as the congregation before which much of the useful side of activities was exhibited in full swing produced an enduring and most desirable effect and left a very strong and wholesome impression on the minds of the whole gathering that mustered there. The function was attended by a large number of people everyday many of whom were men of the highest strata of the Indian Society, all taking a lively

interest in the success of the mission, The most satisfactory feature of the Adhiveshan was the success of Varna-shrma Dharma which our Leaders and other distinguished members were following conspicuously, even in this present age of new civilization. The preparations for the Adhiveshan were taken up in right earnest by the Reception Committee and were very successfully completed in due time. A tastefully decorated pandal was erected by the enthusiastic workers on a very suitable site at Swarajyapuri just facing the congress pandal and no pains were spared to secure most comfortable accommodation for the delegates who could find sufficient seats for themselves. The members of the Reception Committee were all very attentive and left no stone unturned to render every assistance and give all possible comforts to the guests. The kind hospitality of Sri 108 the Mahant Maharaj of Budhgaya made every possible provision and afforded every comfort to the delegates who mustered strong on the occasion. Every thing was kept neat, tidy and in order, and the proceedings of the meeting were conducted in a very systematic way. The noble behaviour of Raja Bahadur Gyanpal, Pandit Govindlal Sipar, President of the Reception Committee, was simply commendable and everyone was entirely satisfied with it. Thanks are also due to Pandit Gobardhan Misra, B.A., B.L., Secretary, local Dharma Sabha, and Babus Kamaldhari Sahai, Rameshwar Pasad and Balgovind Sahai, the members of the local Sabha for their untiring zeal to make the Adhiveshan a complete success.

The Adhiveshan commenced on the 28th of December 1922 at 2 p.m. The gathering was notably large and the grandeur of the occasion attracted the pick of the community; the wealth, culture, and gentry being all fully represented. Every Hindu heart seemed to be overjoyed and fully convinced that politics devoid of religion could not do any good to the country and that religion was the only

power that could bring about any faithful results redeeming the people of India who had always been guided by their religious teachings. Religion in the Hindu mind predominates over all other considerations. It is religion which governs the daily routine of life, it is religion which teaches the King all his duties, and the ways of a successful Government, it is religion which dictates the people to pay homage to their earthly Lord the King, and again it is religion which makes every man and nation pure, and upright and enables them to succeed in every walk of life. This idea was the guiding spirit of all. The President of this illustrious concourse was the illustrious Rais and patriot of Jubbulpur, Sahitya Vinode Sriman Babu Govind Das Sahib. The proceedings of the meeting were suitably begun with the singing of Mangalacharan by our Music Professor, Pandit Khanderao, Pandit Basudeo and others, after which the Chairman of the Reception Committee Sriman Rai Bahadur Sijuar Sahib welcomed the audience and the delegates coming from Cawnpur, Agra, Bombay, Chapra, Arrah, Patna, Bhagalpur, Hardwar and many other places, with his sweet and attractive well arranged speech. This being done the President of the meeting delivered his inaugural address which was at once instructive and inspiring and was listened to, by the audience with close attention and sincere interest.

Our principal speakers were Sri Swami Dayanandji B.A., Mahamahopadeshak Banibhushan, Sriman Pandit Sravanlalji Jhalrapatan, Sahityanidhi Mahopadeshak Pandit Gangavishanu Kabyatirthaji of Cawnpur, Mahopadeshak Pandit Ramgopal Sanadhya ji of Agra, Mahopadeshak Pandit Radhika Prasad Vedantashastri of Benares, Mahopadeshak Pandit Vindeshwari Prasad Kavyatirtha of Benares, and Mahopadeshak Pandit Balkrishna Sharma of Patna. Their learned, instructive and eloquent speeches all adapted to the need of the times and suited to the importance of the occasion roused the sleeping

impulse of the audience and filled every heart with the true, healthy, and self-sacrificing spirit of Sanatan Dharma.

Swami Dayanandji's usual eloquent and appealing sermon on the divine duties of a sovereign and the negligence of these duties being responsible for the present day world wide sensation of unrest and the cry for Swarjya, was very much appreciated. Pandit Sravanlalji spoke on the marvellous spirit of Ramrajya and its relation to the present day politics. Other speakers took up various subjects dealing with the different aspects of religion and the all-pervading character of Sanatan Dharma. Pandit Balkrishna's address on Cow protection was one of the notable speeches made on the occasion.

The resolutions that were adopted at the meeting run as follows:—

The following resolutions were passed:—

(१) यह अधिवेशन श्रीआर्यमहिलाहितकारणीमहापरिषद्के उद्योगकी प्रशंसा करता है कि उसके द्वारा स्त्री जातिमें धर्मशिक्षा तथा धर्मप्रचारोपयोगी धर्मशिक्षयित्रियाँ और धर्मप्रचारिकाएँ प्रस्तुत करनेका समुचित प्रवन्ध किया गया है।

प्रस्तावक—पं० रामगोपाल सनाढ्य।

समर्थक—पं० राधिकाप्रसाद वेदान्त शास्त्री।

Resolved that

This Conference expresses its deep appreciation of the attempts of Sri Arya Mahila Hitakarini Mahaparishat for the spread of religious education among woman-kind and training lady teachers and preachers for the purpose.

(२) यह अधिवेशन भारतीय गवर्नमेण्ट तथा प्रान्तीय गवर्नमेण्टकी कानूनी सभामें गौडबिल जैसे वर्णाश्रमभ्रष्टकारी बिल पेश हैं, इसका तीव्र विरोध करता है और हिन्दुजनतासे प्रार्थना

करता है कि ऐसे कानून जिससे पास न होने पावें इसलिये पूर्ण उद्योग करे।

प्रस्तावक—पं० गंगाविष्णुजी।

समर्थक—पं० श्रवणलालजी।

Resolved that

This Conference records its strong protest against the introduction of such anti-Varnashrami bills as Dr. Gaur's before the local and Imperial Legislative Councils and urges on the Hindu public to be up and doing to prevent the passing of such bills by all legitimate means.

(३) यह अधिवेशन इस विषयमें तीव्र दुःख प्रकाशित करता है कि श्रीगङ्गाजीकी धारा नरोरा नामक स्थानमें बिलकुल रोक दी गई है। श्रीभारतधर्ममहामण्डलके प्रयत्नसे यू० पी० गवर्नमेण्टने इस विषयमें विचार करनेके लिये कमेटी नियतकी थी, उस कमेटीके सप्ताधिक्यसे जो ४०० कसक गङ्गाजलकी अविच्छिन्न धारा जारी रखनेका प्रस्ताव है, उसको यह अधिवेशन स्वीकार करता है तथा हिंदुमात्रसे प्रार्थना करता है कि गङ्गाजीकी धाराके अविच्छिन्न रखनेके लिये प्रबल पुरुषार्थ करना चाहिये, जिससे गवर्नमेण्टको यह मालूम हो कि इस प्रकार धर्मविरुद्ध कार्यके कुपरिणामके लिये वे जिम्मेवर हैं।

प्रस्तावक—पं० श्रवणलालजी।

समर्थक—पं० गंगाविष्णुजी।

Resolved that

This Conference expresses its deep sorrow at the obstruction of the free flow of the Ganges at Narora and accepts the decision of the majority of the Committee members appointed by the U. P. Government at the request of the Sri Bharat

Dharma Mahamandal for allowing 400 cusecs of water to flow uninterrupted from Narora to Gangasagar and urges on the Hindus to leave no stone unturned for the free flow of the Ganges so that the Government may be impressed that it will have to thank itself for any untoward circumstances arising out of such interference in religious matters.

(४) चूंकि गो जातिकी रक्षा सर्वथा धर्मानुकूल और भारतवासियोंके अस्तित्वका प्रधान अवलम्बन है, इसलिये—

(क) यह अधिवेशन हिंदुराजाप्रजाकी कृपादृष्टि गो जातिकी ओर आकृष्ट करता है और उनसे प्रार्थना करता है कि वे जगह जगह पर गोरक्षिणी सभा cattle breeding farms आदि स्थापन करके और जो हैं उनकी उन्नति करके स्वधर्मकी रक्षा, पुण्यसंचय तथा कृषिकी उन्नति करें, और हर एक स्थानमें गोसंपत्तिकी वृद्धिके लिये उत्तम जातिके सांड छोड़नेका प्रयत्न करें ।

(ख) यह अधिवेशन जातिय कांग्रेससे आग्रह करता है कि वे भी इस आवश्यकीय कार्यको हाथमें लें, और जिससे भारतवर्षमें गोहत्या बंद हो जाय इसके लिये पूर्ण प्रयत्न करें ।

(ग) भारत गोपरिपदने गोरक्षाके विषयमें जो प्रस्ताव पास किये हैं, उनका सहर्ष अनुमोदन पूर्वक यह अधिवेशन उनको धन्यवाद देता है और अपनी शाखासभा तथा प्रचारकोंको इस विषयमें सहायता करनेके लिये अनुरोध करता है ।

(घ) यह अधिवेशन अमीर काबुल तथा निज़ाम हैदराबादको गोवध बंद करनेके लिये हार्दिक धन्यवाद देता है ।

प्रस्तावक—पं० राधिकाप्रसादजी ।

समर्थक—पं० बालकृष्ण मिश्रजी ।

Resolved that

Whereas the protection of cows is a sacred duty and is

absolutely necessary for the very existence of the Indians.

(a) This Conference earnestly invites the attention of the Rajas, Maharajas and others to the present deplorable condition of the bovine kind and appeals to them to start Gorakshini Sabhas and cattle breeding farms in different parts of the country and thereby improve their breeding as well as the agricultural aspect of the country. The Conference further urges on the nobles and gentries to maintain good bulls for breeding purposes throughout the country.

(b) This Conference urges on the Indian National Congress to take active steps for prevention of cow slaughter throughout the country.

(c) This Conference while thanking the All-India Cow Conference fully endorses the resolution passed by it and urges on the Mahamandal preachers and Branch associations to give full effect to the said resolution.

(d) This Conference conveys its respectful and sincere thanks to his Majesty the Amir of Kabul and His Exalted Highness the Nizam of Hyderabad for the prevention of cow slaughter throughout their respective dominions.

(५) यह अधिवेशन इस विषयका तीव्र प्रतिवाद करता है कि, कुछ लोगोंकी ओरसे कहीं कहीं यह दुःग्रह हो रहा है कि बुद्ध-गयामें प्रतिष्ठित बुद्ध भगवान्‌के मन्दिरोंको बौद्धोंको दे दिया जाय। चूँकि श्रीभगवान्‌के दस अवतारोंमेंसे बुद्ध भगवान्‌का सनातनधर्मरक्षाके लिये एक प्रधान अवतार हुआ है तथा गयाकी मुख्य वेदियोंमें वह एक श्राद्धवेदी है, जिसपर हिंदुलोग सदासे पितरोंको पिंडदान करते हैं। इसलिये बुद्ध गयामें प्रतिष्ठित वह मन्दिर कदापि सनातनी हिंदुओंके हाथसे अलग नहीं होना चाहिये।

(क) इस प्रस्तावकी प्रतिलिपि कांग्रेसके सभापति तथा गवर्नमेण्टके पास भेज दी जाय ।

प्रस्तावक—श्रीस्वामी दयानन्दजी महाराज ।

समर्थक—पं० गोवर्धन मिश्र ।

„ वा० कमलधारी सहाय ।

„ पं० रामगोपाल सनाढ्य ।

„ वा० बालगोविंद सहाय ।

Resolved that

This Conference strongly protests against the unreasonable proposal of some interested persons for making over the temple of Lord Buddha at Bodh Gaya to the Buddhists, on the ground that Lord Buddha is regarded by the Hindus as one of the ten principal incarnations, for the protection of the Sanatan Dharma and the temple itself forms one of the principal places for offering Pindas to the departed. And for the above reasons the temple at Bodh Gaya should on no account be made over to the Buddhists. It is further resolved that the copies of the above resolution be forwarded to the Government and the President of the Indian National Congress.

(६) यह अधिवेशन स्थानीय विष्णुपद मंदिरके अध्यक्षोंसे साग्रह अनुरोध करता है कि, उस स्थानकी पवित्रतारक्षाके लिये जूता पहिनकर कोई भी उसके भीतर जाने न पावे, और वहांपर एक साईनबोर्ड लगा दिया जाय, जिससे जूते या और कोई चमड़ेकी चीज भीतर न जासके ।

प्रस्तावक—वा० बालगोविंदसहाय ।

समर्थक—पं० गोवर्धन मिश्र ।

This Conference requests the authorities of the Vishnupad

to preserve the sanctity of the sacred Tirtha by disallowing anybody to enter into the temple with shoes on and putting a sign board in a prominent place to that effect.

The following resolutions were put from the chair and passed :—

(७) यह अधिवेशन श्रीभारतधर्ममहामण्डलसे अनुरोध करता है कि, श्रीभारतधर्ममहामण्डल द्वारा स्थापित सनातनधर्मियोंके धार्मिकविश्वविद्यालयके द्वारा सबसे पहिले दो कार्योंके सम्पादन करनेमें पूरा प्रयत्न होना चाहिये । प्रथम, प्रत्येक नगरमें योग्य धर्मशिक्षक भेजकर उस नगरके स्कूल, कालेज तथा पाठशालाओंमें धार्मिक शिक्षाकी व्यवस्था करना, और द्वितीय, वाराणसीविद्यारिपदकी सहायतासे भारतवर्षके विभिन्न स्थानोंमें परीक्षा केन्द्र स्थापित करना तथा अधिक पारितोषिक देकर परिपदकी परीक्षाओंका विस्तार करना ।

This Conference requests the Sri Bharat Dharman Mahamandal to take special steps for the success of the following things through the Hindu Religious University established by it—(a) that trained religious teachers be sent to each town for the introduction of religious education in the local Schools, Colleges and Pathshalas and (b) that through the help of the Benares Hindu Religious University centres for holding examinations be established in different parts of the country and suitable rewards be given to attract deserving students and thereby spread the cause of religious education.

(८) यह अधिवेशन श्रीभारतधर्ममहामण्डलको धन्यवाद देता है कि, उसके प्रयत्नसे निम्न श्रेणीसे लेकर एम्० ए०, क्लास तकके लिये धर्मशिक्षोपयोगी पाठ्यपुस्तकें प्रस्तुत हुई हैं । और धर्मशिक्षा-विस्तार तथा धर्मप्रचारके लिये श्रीमहामण्डलस्थ उपदेशकमहावि-

द्यालय-काशीके द्वारा योग्य धर्मशिक्षक तथा धर्मवक्ता प्रस्तुत होकर धर्मक्षेत्रमें पुरुषार्थ करने लग गये हैं। समस्त हिन्दु-राजन्यवर्ग तथा हिन्दु प्रजासे प्रार्थना की जाती है कि, वे इन दोनों कार्योंसे लाभ उठाकर और टेक्स्टबुक कमेट्रीमें लिखकर सब स्थानोंमें धर्मशिक्षाका प्रबन्ध जिससे हो सके इसके लिये प्रयत्न करें।

This Conference conveys its sincere thanks to the Sri Bharat Dharma Mahamandal for preparing with great care a series of suitable religious text books for the use of the students from the lowest to the M. A., class and training religious teachers and preachers. This Conference further urges on the Rajas, Maharajas and others to kindly introduce these religious books in the schools and colleges owned by them and that the Heads of the educational departments be requested to introduce them as text books in their respective jurisdictions.

(६) श्रीभारतधर्ममहामण्डलके उद्योगसे जो एक जातीय बुक-डिपो, जातीय शास्त्रप्रकाशक विभाग और वर्णाश्रमधर्मियोंके जातीय अंग्रेजी और हिन्दी मुखपत्र स्थापन करनेके लिये (भारतधर्मसिन्डिकेट लिमिटेड) नामक संस्था दस लाख रुपयोंके मूल धनसे स्थापित हुई है उसके लिये यह अधिवेशन श्रीमहामण्डलको धन्यवाद देता है, और हिन्दु राजा-प्रजासे प्रार्थना करता है कि वे सब यथाशक्ति भाग इस जातीय संस्थामें लें जिससे इसकी शीघ्र उन्नति हो।

This Conference conveys its thanks to the Bharat Dharma Mahamandal for the establishment by it of a National Press, a National Book Depot, a national publication department and national mouthpieces in Hindi and English for the cause of the Varnashram through the Bharat Dharma Syndicate with a capital of Rs. 10,00,000/- and appeals to the Ruling Chiefs, Rajas and Maharajas to support this national enterprise.

The numbers of the Mahamandal honours for the last year conferred in consultation with all our Provincial Centres and announced at the Adhiveshan were about 200 including Samrakshak Manpatras, Titles of religions merit, Titles of Sanskrit learning in particular, Titles for learning in general, Titles for Hindi and others Vernaculars, Scholarships, Titles for proficiency in Karma Kand, Titles for proficiency in Hindu Music, Arts, &c., special Certificates of honour, Certificates of honour, Letters of acknowledgment from the General President, Upadeshak Manpatras, Mahopadeshak Manpatras and Honours for humanitarian services.

—o—

RAKSHA DEPARTMENT.

VI.

This Department as the very name shows serves a very useful purpose. All the sacred Hindu institutions, antiquated places of interest and all other useful means of helping the Hindu Society and the different Hindu religious orders naturally require being carefully protected by all possible means and resources at one's disposal. The very expression of Raksha (Protection) is at once interesting and heart-touching. It is protection that saves the child in its infancy, it is protection which saves a nation from the clutches of her enemy, it is protection which saves religion from various aggressions and it is protection alone which saves the economic resources of a country from being drained away. This department, as it were, takes an unmistakably conspicuous place in the regulation of national affairs of a country and therefore plays a most important part in the economy of her national life. The Mahamandal also, being alive to the importance of such a useful branch of human activities has taken care to contribute its best mite towards the protection

of all the useful and religious institutions, temples, and other similar objects.

The following is a list of the Mahamandal activities in this direction during the year under review :—

Free flow of the Ganges.

The Sri Mahamandal has been for the last few years trying to remove the obstructions in connection with the free flow of the Ganges from Gangotri to Ganga-Sagar. A great agitation was made in the country to gain this object and several public meetings were held at many of the places in different parts, and resolutions to approach the Government with suitable representations in the matter were passed by them.

The Mahamandal also took a prominent part in the movement and submitted memorials on the subject to the Imperial, and Provincial Governments and the Government having taken no satisfactory steps in the matter until last year, a resolution was again submitted by the Mahamandal and the correspondence that followed it between the parties concerned will be found in the subjoined note on the subject :

Repeated memorials and copies of resolutions duly passed at a special public meeting were submitted to the local and Imperial Governments to put an end to the doubts and fears of the naturally loyal Hindu Community in this respect. Lord Meston the then Lieutenant-Governor of the United Provinces, convened at Hardwar a Conference of several of our distinguished Samrakshakas and Pratinidhis including several Hindu Ruling Chiefs and leaders of the Hindu nation to discuss this vital question with some of the best experts. Our General President H. H. the Maharajadhiraj of Durbhanga was also present in this Conference. The result of the labours of the Conference was satisfactory, and the interference with the sacred stream by the River Training Works at Hardwar was removed. But as

regards Narora in the district of Aligarh no practicable and reasonable steps were taken by the Government till last year when the following resolution was again submitted by the Society.

RESOLVED :—That the stream of the holy Ganges has, by artificial means, been broken at Hardwar and Narora. As a consequence of the repeated prayers and appeals, strong assurances were held out by the authorities as to the free and unobstructed course of the Gangotri channel to be re-established at Hardwar. The Sri Bharat Dharma Mahamandal is deliberately of opinion that the time has come for making a strenuous effort so that no obstruction should remain to the free and easy flow of the Ganges from Gangotri to Gangsagar, and the benign Government be moved that the natural course of the Ganges should be restituted at Narora also and the canal officers both at Narora and Hardwar should always be followers of Sanatan Dharma. Copy of the previous memorial of the Mahamandal to be submitted to the new Viceroy with the copy of this resolution immediately.

In response to the prayers of the Society His Excellency Sir Harcourt Butler's Government appointed a Committee of the non-official members of the U. P. Legislative Council to discuss the vital points for an opening in the Narora weir to re-establish the uninterrupted flow of the Ganges. The Resolution of the Government is given in Appendix A. The Hon'ble Dharmabhushan Lala Sukhbir Sinha—the well-known Zemindar and Rais of Muzaffarnagar—and an enthusiastic worker in Hindu and public causes,—represented Sri Bharat Dharma Mahamandal as Vice-President of its Council and his note on this subject is given in Appendix B. We do not think it necessary to publish *in extenso* the Report of the Committee appointed by the Government which was published in the U. P. Gazette, dated 14th October, 1922.

We only give the notes of 6 members out of 7 in Appendix C, D, & E., which will speak for themselves.

The above quoted Resolution No 1677/111-677, dated Allahabad, the 12th October, 1922 and the report of the committee appointed by the non-official members of the Legislative Council regarding the proposed opening in the Narora weir and connected papers published in the U. P. Gazette, dated 14th October, 1922, opened our eyes and clearly pointed out to us the fact that even His Excellency Lord Hardinge felt the want for a free flow of the Ganges water below Narora and consequently informed His Honour Sir James Meston that the Narora weir also constituted a defect from the Hindu point of view similar to that which had existed at Hardwar, and desired that an opening should be made in the Narora weir and hence the two feet notch referred to above, was made at Narora. The fact is that the sacred river is made to terminate at Narora and what flows lower down in the bed of the Ganges is not the holy stream so much coveted and held in veneration by the entire Hindu population. The two feet notch appears to be a toy construction and even when it is assisted by the fish ladder and partly by one of the central vents which had been lifted to the extent of 9 inches is unable to maintain a running stream of sufficient depth for bathing and other religious purposes. The notch with regard to its situation must cease to discharge water, if the gates of the head regulator be thrown open. The 2 ft. notch is not by itself sufficient to maintain a running stream at all times of the year and that when the river is low this notch would not maintain any stream at all.

The religious sentiment is not fictitious but perfectly genuine. It has been the guiding principle of every nation in every age and it points out the ways of God to man on earth. It may even lead him to fortune or may leave him in

the shallows and miseries of life but it is always held supreme to all the interests of this secular life and is held so at the cost and sacrifice of everything else. Thus regard should be had to the reality of faith of more than two hundred millions of His Majesty's subjects and of the subjects loyal and faithful of the Indian states in the sacredness of the river. It is therefore rightly suggested by the responsible leaders of the Hindu community that at least 600 cs. (cubic feet) of water should be allowed to pass below Narora. The committee appointed for this purpose equally felt the want and consequently recommended 400 to 300 cs. of water, even the Mohamedan Member of this committee has recommended that he would agree to the giving of 300 cs. and would recommend 200 cs. of water in any case.

The question of the free and continual flow of the sacred water for places below Narora should not be confused and misinterpreted (as is shown in the Government resolution above quoted) that this whole movement is for Ramghat, a place 5 miles below Narora, but it is for all the sacred places from Narora downwards to Ganga Sagar in the Bay of Bengal. The flow of the sacred water and its substantial presence is unavoidably required at all the sacred places downwards and which will touch Ramghat also. Rajghat, a place above Narora, is visited by some of the pilgrims as there they get sufficient water of the Ganges to bathe, but it cannot replace Ramghat. It is also pointed out by the Government that the Canal work at Narora was started in the year 1878 and that no objection was raised since then. The answer to this question is very clear, first Narora, the spot selected for the canal was an unfrequented locality of no importance and with no railway or road communication and hence remained unnoticed by the public. This matter might not have come to the notice of the public even now, had not the matter of

flow been opened at Hardwar in 1914 in the public meeting and the affairs at Narora were brought before them.

Now comes the question of irrigation. The Government itself created this difficulty by closing the sacred river altogether at Narora, without having any regard to the religious sentiment of the vast bulk of the Hindu population of the British Empire. If the same work would have been done sympathetically in the beginning giving due regard to and making free allowance for the religious sentiment of the Hindu population of India, the interest of both would not have clashed. It is now for the Government to solve this difficulty for the sake of its own loyal subject and correct the glaring oversight made at the very outset. The ordinary people cannot understand the hard technicalities and the terms of the canal department, even the word Fish-ladder is misunderstood by many, unless explained. But their religious sentiment is deeply touched when they do not get the holy Ganges water for bathing and drinking. They are alive to the solid fact that they have been deprived of their sacred water owing to Irrigation canals. Against this creeps the question of the loss of irrigation revenue to the Govt. of the United Provinces. Should the benign Imperial Government neglect the claim of the entire Hindu Community of the whole of India for enjoying their sacred Ganges water for purifying their body and soul against a loss of a small revenue to the local Government of the United Provinces? Should the sacred property of the whole of the Hindu Community of India be utilised by one local Government for its little gain by wounding the religious feeling of vast Hindu Community although the Government has always been declaring its policy of respecting the religious susceptibilities of its people and giving no cause to interfere with them? The irrigation question affects only a limited num-

ber of people who are insignificant as compared with the vast majority of the Hindus living in India or outside and the dear respected souls of those that are no more with us in this world. Are we not entitled to claim even 600 cs. of *our* sacred water out of millions of cusecs of water used for the irrigation purpose? The Irrigation Department can remedy this first by controlling and regulating the waste of canal water near Cawnpore and Aligarh Districts and secondly by making arrangements to feed the lower Ganges Canal by Sarda Canal if necessary or thirdly by closing some of the feeding channels temporarily or fourthly by arranging the supply of water from some of the big reservoirs of water in the Himalayan range and lastly by making satisfactory arrangements for damming the minor tributary rivers in the Himalayas for a certain period and then opening them one by one during irrigation season. Regard should also be had for the medical properties of the sacred water of the Ganges which has been proved by Dr. Hankins, a scientist in Government employ at Agra, as cholera germ killer who also adds "for ages the Hindus have had absolute faith that the water of the Ganges was utterly pure, could not be defiled by any contact whatsoever and infallibly made pure and clean whatsoever touched it". Why then millions of people drinking Ganges water be deprived of such an inestimable boon granted to them by Nature.

The Council of the Sri Bharat Dharma Mahamandal prayed that from the facts given above, the benign Government should take into favourable consideration the religious susceptibilities of the vast majority of its loyal and law-abiding Hindu subjects and remove their just grievances by granting 600 cs. of the sacred water or at least 400 cs. to flow unfettered from Narora to the Ganga Sagar as proposed by our representative the Hon'ble Dharmabhushan

Lala Sukhbir Singh of Muzaffarnagar. All the Samrakshakas and Pratinidhis, Branch Associations, and Supporters were also requested to move the authorities in their own way for meeting this great religious and legitimate claim of the Hindus.

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APPENDIX A.

No. 1677/III-677 RESOLUTION.

GENERAL ADMINISTRATION DEPARTMENT.

Dated Allahabad, the 12th October, 1922.

READ—

Report of the Committee appointed by the non-official members of the Legislative Council regarding the proposed opening in the Narora weir and connected papers.

OBSERVATIONS.—In deference to Hindu religious sentiment a 2 feet notch was made in the weir across the Ganges river at Narora in 1916, to give a free flow of water down the river at all times of the year. The volume of water which this notch permits to flow down the river is 40 cusecs when the water-level is flush with the top of the weir gates, and less as the water falls below this level.

In 1920, the Sri Bharat Dharma Mahamandal and the All-India Hindu Sabha submitted memorials addressed to His Excellency the Viceroy and Governor-General of India through this Government praying that the volume should be increased to a minimum of 600 cusecs at all times of the year.

His Excellency in Council considered it was advisable to ascertain the views of the non-official members of the Legislative Council on the matter. The non-official members of the Council were therefore asked to appoint a committee to consider the question and to give their opinions.

The report of the Committee with the notes accompanying it is attached. It will be seen that the volume of water which should be allowed to flow through the gap in the weir was proposed by the Hon'ble Lala Sukhbir Sinha on behalf of the All-India Hindu Sabha to be 400 cusecs and by a Mahammedan member of the committee 200 cusecs, while the committee proposed 300 cusecs.

The main reason which influenced the committee in recommending a discharge of 300 cusecs was the small depth of water they found at Ramghat, a bathing place 5 miles down the river from Narora. But much of the existing supply at Ramghat comes by percolation and unless the river were trained into a definite channel at Ramghat and elsewhere (and this is not practicable because a flood of water might any time come down when the canal is closed on account of winter rains), the discharge of 300 cusecs at Narora would not have the desired effect of providing water of sufficient depth for bathing at these places. As a matter of fact Ramghat has to a great extent been abandoned as bathing place in favour of Rajghat which is conveniently situated on the railway and is above Narora.

The supply of water in the river Ganges diminishes rapidly with the close of the monsoon and generally becomes insufficient to meet the needs of the canals by the beginning of December. The supply continues to fall throughout the period of December to April, when with the melting of the snow it commences to increase as the weather gets hotter. There is generally sufficient water in the river for all needs after the 14th of May. In normal years the supply available from the river suffices to enable the canal distributaries to be run alternate weeks in the *rabi* season up to the end of December and thereafter it is only sufficient for running them one week in a period of three weeks till the end of April.

Every cusec of water allowed to pass down the river by the gap at Narora will therefore mean so much the less water for irrigation throughout the *rabi* and during the early *kharif* season when sugarcane is sown. The loss of 300 cusecs would mean that some 30 to 40 thousand acres of *rabi* and 15 to 20 thousand acres of sugarcane would be deprived of canal irrigation. This would involve in revenue alone a loss of about two lakhs of rupees. But the loss to the cultivator would, of course, be very much greater. In case the proposals of the Committee are to be carried into effect, the Irrigation Department is considering the best way of meeting the deficiency. At present it is inclined to consider that it would be best to keep certain channels entirely closed during the *rabi* and early *kharif* season, and to cut off altogether the irrigation of villages situated at the tail end of some channels where the supply at present is precarious. But whatever steps are taken to meet the deficiency it is obvious that many villages will suffer considerable loss and that there will be large claims for reduction of revenue and even for compensation which it will be difficult to resist.

In these circumstances His Excellency in Council has great difficulty in deciding what action should be taken in the report of the committee. These papers are therefore published for the sake of eliciting public opinion on the proposals. Any opinion received before December 1st will be taken into consideration in the decision of the question.

To satisfy Hindu Religious sentiment the head of the supply channel of the Upper Ganges canal at Hardwar has to be left open during the flood season, and in consequence a large quantity of boulders and shingle is washed in, which must be cleared before the canal can be opened to supply water for the needs of *rabi* irrigation. This usually takes from a month to six weeks to do with the result that the

opening of the canal is delayed and consequently irrigation operations are greatly handicapped during the whole of the *rabi* season. To prevent the washing in of the boulders and shingle into the supply channel the two following remedies are suggested :—

- (1) To fix an iron girder in the head of the supply channel through and over which water would pass into it, or
- (2) To construct a similar girder in the river bed 150 feet away from the head.

The latter remedy would probably not be as effective as the former. Opinions on these proposals also are invited.

ORDER.—That this resolution be published in the United Provinces Government Gazette.

By Order

G. B. LAMBERT,

Chief Secretary to Government, United Provinces.

APPENDIX B.

NOTE.

On the invitation of the United Provinces Government, I went to Narora on the 7th April, 1922, and joined the meeting of the non-official members of the United Provinces Legislative Council who had come there to investigate and report on the question of free and unobstructed flow of river Ganges down the Narora head works. The committee has recommended for a flow of 300 cusecs but they have not touched the question of a free and unobstructed flow of water, as was decided at the Hardwar Conference in which it was also decided that 600 cusecs was the least amount of water that might be allowed to run in the Ganges to satisfy the Hindu sentiment and therefore 400 was allowed through a notch at the Bhimgoda weir and 200 from an opening in the Mayapur dam.

Both these openings have been made there right down to the bed of the river and therefore, water passing through them is free and unobstructed. I suggested to the committee that if they would recommend 400 cusecs to pass down Narora, I would see no objection to it as it would be a continuous flow of 400 cusecs from Hardwar down below, but they have recommended only 300 cusecs on no other reason than that of revenue. The question of revenue is no doubt an important one but equally important is the fact, that Hindu sentiments that would be injured by the curtailment of water in the river at Narora, should not be overlooked. The Lower Ganges Canal, as has been suggested by the committee does not require more water in the months of March and April as the irrigation of *rabi* crops is over by that time and the cultivation of sugarcane and indigo is not much on this canal. Therefore, by a little scrutiny in the distribution of water and by feeding this canal from the Upper Ganges Canal at their junction about a few miles down the Narora Head Works, the loss of revenue, if any, could be avoided. Hence I strongly urge for the consideration of the Government that so far as may be possible, a discharge of 600 may be allowed at Narora to satisfy the religious sentiments of millions of Hindus. But if it cannot be found possible then at least 400 cusecs should be allowed to run continuously from Hardwar without any break or diminution at Narora.

As regards a free and unobstructed flow, the committee has recommended that substantial portion be allowed to pass through the fish-ladder to be called in future Ramdhara and the rest to pass through vent No. 23. I think this recommendation is far from being satisfactory and would suggest that the whole water, *i.e.*, 400 be allowed to pass through this opening Ramdhara by lowering the crest down so much as to allow this 400 pass through it. The Superintending Engineer agreed to lower the crest by about $1\frac{1}{2}$ feet

but it should be lowered as much as may allow 400 cusecs to pass.

If Government will be pleased to accept these proposals, I think it would be a good case for me as a General Secretary of the Hindu Sabha to make a representation to the Hindu representatives who attended the conference at Hardwar in order to get their consent and this long-standing disputed question may end in a proper settlement.

The 26th April, 1922.

(Sd.) SUKHBIR SINHA.

APPENDIX C.

To me as a layman it seems that this amount to water will not cause great loss to the Irrigation Department, firstly because, the period between the second week of April and the second week of May is the period of not very great demand of the canal water for irrigation purposes. The *rabi* crops become ripe and are ready to be harvested. Only the fields prepared for sugarcane cultivation need irrigation during this period. Sugarcane as compared with *rabi* crops is not very extensively cultivated and hence the area under sugarcane cultivation is comparatively small; secondly because there is always surplus water at the head (at Narora) where the width of the Ganges channel at the weir is 4,220 feet, therefore the flow of 400 cusecs will cause only an unappreciable diminution in the level of water. Besides economy can be effected by carefully guarding against wastage, which we all know, is everywhere seen in the distribution of canal water. The concession of 400 cusecs is much less than 600 cusecs allowed at Har-ki-pairi in Hardwar. If any amount less than 400 cusecs is allowed it will, I am afraid to say instead of rooting out the cause of grievance of the Hindu Community and pacifying their agitation, comb their

hair the wrong way. The Hon'ble Lala Sukhbir Sinha deserves our thanks for his having reduced the demand from 600 to 400 cusecs and for his having adopted a reasonable attitude.

(Sd.) PARMESHWARI DAYAL AMIST.

APPENDIX D.

The Committee are fully satisfied that the decisions of the Government of India in regard to the religious conviction of the entire Hindu Community of India have not been given effect to at Narora head works of the Lower Ganges Canal and that 2 feet notch adjacent to the fish-ladder is not only no compliance of the said decision but the committee fear it may reasonably be taken by a large section of the Hindu Community as an insult to their religious feeling in the matter. The notch is palpably insufficient to produce a running stream of unobstructed flow of water and is practically useless for that purpose. The Committee watched the working of the notch both in April, 1921, and April, 1922, and on both occasions the average discharge through this opening was not more than five cusecs. The Committee both in April, 1921, and on the present occasion visited Ramghat and examined the condition of the stream at that locality. On either occasion the condition was found most unsatisfactory and to the Hindu mind distressing. Comparatively speaking, the condition this year was better as instead of stagnant water in the river opposite Ramghat we found the water flowing. In April, 1921, water was nowhere more than ankle-deep, this year in most places it was one foot deep and in few places it was found to be knee-deep. The comparatively better condition was the direct result of demonstration by the Irrigation Department as to what result 140 cusecs discharge into the river bed at Narora can produce.

The Committee having fully discussed the question of the total quantity of water which can be spared for the river

with the engineers, and in full recognition of the claims of the canal for sufficient supply of water for purposes of irrigation have come to the conclusion that nothing less than 300 cusecs at all times other than when the river is in flood, is necessary if the stream the below Ramghat Narora is to be a running stream useful for religious and other purposes of the people. The Hon'ble Lala Sukhbir Sinha who was kind enough, at the instance of the Government, to join the deliberations of the Committee adhered firmly to the view that nothing short of 600 cusecs would fully serve the purpose; but he would on no account reduce the quantity below 400 cusecs, as a compromise, and to keep a continuous flow of 400 cusecs, from Hardwar downwards. If the Government could accept this latter figure, the Committee have no doubt that the Hindu feeling would be more fully and much better satisfied. The Committee is, however, convinced that no quantity below 300 cusecs will satisfy the religious demand and the reduction could only be made by ignoring the wishes of the Hindu public.

The 9th April, 1922.	}	(Sd.) GOKARAN NATH MISRA.
		" PARAMANAND.
		" NANAK CHAND.
		" B. N. P. MISRA.

APPENDIX E.

I would agree to the giving of 300 cusecs of water provided there is not a large loss of revenue; but I would recommend the giving of 200 cusecs of water in any case.

(Sd.) SYED MUHAMMAD.

INTRODUCTION OF BIBLE.

While the whole country has been crying and making strenuous efforts for the introduction of religious instruction along with the secular education imparted in schools and colleges and the various Provincial Governments have been expressing their inability to accede to the legitimate prayers of the orthodox community in this respect on the ground of its avowed policy of non-interference in religious and social affairs. The Calcutta University the oldest, and the premier University in India thought it fit to introduce "Bible" as a text-book in English literature on the lame excuse of its being a great standard work. The mischief this step is sure to do by prejudicing and influencing the uncultivated minds of our young generation requires no explanation. Thus the harm this new introduction is sure to do to the non-Christian specially to the Hindu students will far outweigh the benefit to be derived from reading this standard work.

So the Mahamandal at once foresaw the evil consequences of this unprecedented occurrence in the history of a Government University, and in order to safe-guard the interests of the Indian students more particularly those of the Hindus, lost no time to make a right move in this direction. A letter of protest was addressed to the Registrar of the Calcutta University accordingly, in which the subject was dealt duly with at full length and the University authorities responsible for this action was requested to reconsider the matter seriously with a view to remove the Bible from its *Curricula*, and some *non-sectarian* text-book prescribed instead.

DR. GOUR'S BILL.

Dr. Gour's Inter-marriage Bill has been a subject of widespread discontent and disaffection among the true believers of Hinduism since its very inception, and the Mahamandal

as in dutybound did not fail to make a respectful, but an emphatic and unqualified protest against the adoption of such a mischievous and unwise step by the Government. Our last year's report will show how strongly we criticised all the items of the bill and gave a full description of its demerits. The Mahamandal kept on protesting and urging against this undesirable and unthought of legislation all the year round, and meeting after meeting was held to criticize the action of the authorities in this respect, and endorsing the general view of the orthodox Hindu community all over the country.

Besides the marriage bill Dr. Gour brought forward another new proposal before the Assembly which runs as follows :—

“ And the Government be further pleased to remove the sex-bar held to disqualify women from enrolment as legal practitioner in the Court of this country.”

As a protest against the original resolution adopted in the Legislative Assembly on the 1st February 1922, regarding the removal of the sex disqualification of women in respect of the entry on the electoral roll of election to the Legislative Assembly, and the amendment quoted above, the following reply was sent to the Government :—

“ This representative Association voicing the sentiment of the whole orthodox Hindu Community is strongly opposed to the main resolution as well as the amendment. Some of the so-called Hindu members of the Council with a view to satisfy their private ends have by introduction of innovatory bills in the Imperial Council and thereby wounding the religious feelings of the orthodox Hindus not only created a feeling of dissatisfaction in the hearts of the Hindu population, but also helped to spread the present discontent perceptible throughout the country. The Government must be

aware of the fact that neither any orthodox Hindu nor any Mohamedan lady, however, high or low her attainments may be, will ever consent to give up her natural domain to satisfy the whims and caprices of a few reformers, who for want of any other occupations, are bent upon plunging the country in a state of chaos. No sane Hindu or Mohamedan will ever give his opinion in favour of the resolution on the amendment.

If the Government do not take any measure to prevent introduction of such innovatory proposals in the Council and do not stick to its wise policy of strict non-interference in matters social and religious, it will increase the disaffection and alienate the sympathy of the loyal subjects of His Imperial Majesty."

The Mahamandal also took necessary action in respect of a bill introduced by Lala Bakhshi Sohan Lal of Pannjab, in the Legislative Assembly according to which a husband will be liable to be punished if he lives with his wife of less than 14 years of age.

BRINDABAN TOWN IMPROVEMENT AND JAMUNA TRAINING SCHEME.

During recent years a dire necessity was felt by the people of Brindaban to effect suitable improvements to the town of Brindaban at present pining in ruins. Besides this, the new misfortune that befell the town, namely, the change of the course of the Jamuna from its old channel, also drew the attention of the people concerned. After mature deliberations on the subject, a Society was established at Brindaban styled as Brindaban "Town Improvement and Yamuna Training Association." The Sri Mahamandal has taken this Society under its direct patronage, and has identified itself with all its activities in connection with improving the

condition of Sri Brindaban and diverting the course of Sri Yamuna to her old bed whithout which the town is being deprived of its grandeur, sacredness, and importance ; giving it every possible help and all sorts of advice and suggestions from time to time. The Secretary of the said Association has thus acknowledged the co-operation of the Mahamandal with them in the furtherance of their object.

“ With reference to your letter, dated the 2nd September 1922, I have the honour to inform you that on behalf of the Association, I am very much grateful to your kind attention to this noble work for an important and pure pilgrim centre to Brindaban.”

The ascetic organiser of the Mahamandal and Sri Swami Dayanandji Maharaj personally inspected the spot, and made necessary enquiries into all the details in respect of the Yamuna Training scheme. Swami Dayanandji has also accepted membership of the Yamuna Training and City Improvement Association of Brindaban, and delivered lectures at several public meetings, specially convened for the purpose of enlisting public sympathy with the movement. Letters of introduction were also granted to the Secretary of the Association by the Swamiji Maharaj, several big Rajas and Ruling Princes to help the movement pecuniarily and otherwise. It is our fervent hope that the movement will produce great and lasting results fruit in the near future, under the guidance of Sri Mahamandal and its prominent workers.

VI. VYAVASTHAS OR RELIGIOUS VERDICTS.

The work done by the Mahamandal in guiding the Hindu Community in matters of religious ceremonies and rituals has been remarkable; in fact in some cases very important pronouncements were made by the Mahamandal

which helped a good deal toward regulating the social affairs of the people.

The following circular issued on the subject during the year under report deserves a careful reading.

It deals with the question of reclamation of some of the Hindus who were converted to Mohamedanism by force by the Moplas.

It has been also shewn there that according to the Hindu Shastras, untouchability can be overruled in seasons of special emergency or when particular occasions such as, public functions famine, etc., require it.

श्रीविश्वनाथो जयति ।

स० नं० २७१

श्रीभारतधर्म महामण्डल प्रधान कार्यालय

जगद्गुरु वनारस ता० १३ मार्च १९२३ ई०

श्रीभारतधर्ममहामण्डलमाननीयानां संरक्षकप्रतिनिधिव्यवस्था-
पकमहाशयानां प्रान्तीयमण्डल-शाखासभा-प्रबन्धकर्तृणाञ्च सविधे
निवेदनमेतत् ।

वर्तमानदेशकालोपयोगिनोर्विषययोरुपदेशकमहाविद्यालयाध्याप-
कानां व्यवस्थाऽधस्तात् प्रकाश्यते ।

अत्र श्रीमतां सम्मतिः प्रार्थनीयेति ।

राजनैतिकसामाजिकपरिस्थितिविषये विदुषां सम्मतिः ।

विद्यन्ते परमापद्ग्रस्ताः सम्प्रति देशकालपात्रादय इति सिद्धान्तितं
सर्ववादिसम्मतञ्च । न चात्रास्ति विज्ञानस्य युक्तेर्वा किमपि प्रयो-
जनम् । वर्तमानकालीना नानोपद्रवसङ्कुला राजनैतिकपरिस्थित-
योपि परिणामन्त्यनिश्चयतामावहन्ति च प्रतिकूलम् । तासामेव दुष्प्र-
भावतो वर्णाश्रमसदाचारा अनेकैरुपद्रवैराक्रान्ता भवन्ति भविष्यन्ति

च । अतो राजनैतिकपरिस्थितीनामापद्धधर्माणाश्च निम्नलिखित प्रकारा अत्यावश्यकीय प्रश्नाः लुबिचार्य मीमांसयेरन् ।

स्पृश्यास्पृश्यसम्बन्धिनः प्रश्ना वर्तमानदेशकालपात्रेषु प्रायशः सततमेवोपतिष्ठन्ते । अत्र हि कर्तव्यानश्चयात् पूर्वं स्पृश्यास्पृश्य व्यवस्थेयं वेदशास्त्रानुमोदितेति निश्चीयते । एतस्मिन् विषये वेदस्य धर्मशास्त्रादिनाश्चाधोलिखितानि संक्षिप्त प्रमाणान्युपस्थाप्यन्ते । “यद्युह वै श्मशानं यच्छूद्र” इति वेदे—अर्थात् श्मशानमिव शुद्रो दूरतः परिहरणीय इति । “वैनं वृपलो वृपली वा उपहन्यात्” इति बृहदारण्यकोपनिषद् । पराशरस्मृतिरपि चाण्डालशूद्रसंपर्क-दूरतो निषिध्यति निम्नलिखित प्रमाणपुञ्जेन ।

यथा—श्वपाकश्चापि चाण्डालं विप्रः सम्भाषते यदि ।

द्विजसम्भाषणं कुर्यात् सावित्रीश्च सकृज्जपेत् ॥

चाण्डाल दर्शने सद्य आदित्यमवलोकयेत् ।

चाण्डालस्पर्शने चैव सचैलं स्नानमाचरेत् ॥

चाण्डालैः सह सम्पर्कः मासं मासार्धमेव वा ।

गोमूत्रयावकाहारो मामार्द्धेन विशुध्यति ॥

अनुच्छिष्टेन शूद्रेण स्पर्शे स्नानं विधीयते ।

तेनोच्छिष्टेन संस्पृष्टः प्राजापत्यं समाचरेत् ॥

शूद्रान्नं शूद्रसम्पर्कः शूद्रेण तु सहासनम् ।

शूद्राज्ज्ञानागमश्चापि ज्वलन्तमपि पातयेत् ॥

आपद्धधर्म विचारेण भावशुद्धिमूलकमनुष्ठितं पापकर्मापि कर्तव्यरूपेण परिणमति, यथा—महाभारते विश्वामित्रस्य चाण्डाल-वेश्मनि श्वमांसग्रहणम्, छान्दोग्योपनिषदि प्रथमाध्यायस्य दशम-खण्डे च दुर्भिक्ष-पीडितस्यैकस्य महर्षेश्चाण्डालोच्छिष्टचणक ग्रहणमिति । अत्र बहूनि प्रमाणानि वेदेषु धर्मशास्त्रेषुचोपलभ्यन्ते यथाह भगवान् मनः ।

“जीवितात्ययमापन्नो योऽन्नमत्ति यतस्ततः । आकाशमिव पङ्केन
न स पापेन लिप्यते । श्वमांसमिच्छन्नातोऽत्तुं धर्माधर्मविचक्षणः ।
प्राणानां परिरक्षार्थं वामदेवो न लिप्तवान् । जुधात्तश्चात्तुमभ्यागाद्
विश्वामित्रः श्वजाघनीम् । चाण्डालहस्तादादाय धर्माधर्मविचक्षणः”
देशकालपात्रानुसारतः सति कारणबाहुल्ये स्पृश्यास्पृश्यसम्बन्धि-
सदाचारनिरूपणमवश्यमेव करणीयमित्यत्र धर्मशास्त्रकृद्भिर्विस्प-
ष्टमनुज्ञातमस्ति, यथा निर्दिशति बृहस्पतिः—

नीर्थे विवाहे यात्रायां संग्रामे देशविक्षेपे । नगरग्रामदाहे च स्पृ-
ष्टास्पृष्टिर्न द्रुप्यति । यथा चोक्तमत्रिस्मृतौः—

देवयात्राविवाहेषु यज्ञप्रकरणेषु च । उत्सवेषु च सर्वेषु स्पृ-
ष्टास्पृष्टिर्न विद्यते । प्राकाररोधे विषमप्रदेशे सेनानिवेशे भवनस्य
दाहे । आरब्धयज्ञेषु महोत्सवेषु तेष्वेवदोषा न विकल्पनीयाः । अपिच
मिताक्षरायाम् ।

आपद्गतः संग्रहणन् भुञ्जानो वा यतस्ततः । न लिप्येतैनसा
विप्रो ज्वलनार्कसमो हिंसः ॥ तथा च पराशरस्मृतौ—

आपत्काले तु विप्रेण भुक्तं शूद्रगृहे यदि । मनस्तापेन शुद्ध्येत्तु
द्रुपदां वा शतं जपेत् ॥

तस्मादापद्धर्मस्य राजनैतिक परिस्थितीनाञ्च विचारतः साम्प्रतं
हि यदि कश्चित् सनातनधर्मावलम्बी समितिसम्मेलनादिपूतसवा-
दिषु अहोस्वित् युद्धकार्येषु देशविक्षेपादिषु वा निम्नश्रेणीसम्भूत
वर्णैराचारभ्रष्टैरन्त्यजविधर्मिभिश्च सार्द्धं तत्रकार्यसम्पादनात्
स्पृश्यास्पृश्यदोषदूषितो भवेत्तदा कथमपि प्रायश्चित्तार्हो न भविष्य-
तीति ।

अस्ति रजोवीर्यशुद्धिरेव वर्णाश्रमधर्मस्य मूलभूता । ज्ञान-
कर्म-रजोवीर्यशुद्धितो हि यथाक्रममध्यात्माधिदैवाधिभुतशुद्ध्यो

भवन्ति । यद्यपि पूर्वजन्मार्जितकर्मवलेनैव पूर्वोक्त शुद्धित्रयस्य योग्यताधिगम्यते, तथाप्याद्याऽध्यात्माधिदैवशुद्धिर्यथा पुरुषार्थसाध्या न तथा रजोवीर्यशुद्धिरिति ।

“चातुर्वर्ण्यं मया सृष्टं गुणकर्म विभागशः” इत्यादि भगवद्वचनेन भवितुमर्हति पुरुषार्थसाध्यं कर्म, किन्तु यस्य गुणत्रयस्याश्रयमधिकृत्य विद्यते स्थूलशरीरं, न हि तत् पुरुषार्थसाध्यं भवितुमर्हतीति । तत्तु पूर्वजन्मार्जितकर्मणैव प्राप्यते । व्याहृतं यथा महर्षिपतञ्जलिना—“सतिमूले तद्विपाको जात्यांशुर्भोगः” इति । सुतरां पूर्वजन्मार्जित कर्मसम्भवेयं वर्णव्यवस्था रजोवीर्यशुद्धिश्चैकस्मिन्नेव जन्मनि कदापि कथमपि न परिवर्तितुं शक्नुतः । एष एव भगवतः सनातनधर्मस्य सर्ववासिसम्मतः सिद्धान्तः । अतो हि आपद्धर्मानुसारेणाऽचाराणां कथञ्चिन्न्यूनत्वे सम्पद्यमानेषु रजोवीर्यशुद्धावल्परूपमपि व्यत्ययं नापेक्षन्ते वेद-धर्मशास्त्रादयः । सुतरामसर्वैरपरैर्विधर्मिभिश्च सह विवाहो भोजनादिकञ्च कदापि वेदशास्त्रसम्मतं न भवितुमर्हतः । विशेषतो रजोवीर्यशुद्धिमपेक्षमाणैवेयमार्यजातिः पुराणैराधुनिकैश्चोपद्रवसहस्रैरनवरतं ताड्यमाना सास्त्रतमपि शक्नोति प्राणान् धारयितुम् । अतः किलैतस्यां जीवनस्य मूलकारणभूता रजोवीर्यशुद्धिः परिरक्षणीया महता प्रयत्नेन सर्वस्वत्यागेनापीति ।

भारतवर्षे सनातन धर्मावलम्बिन्यो निम्नश्रेणिकाः कियत्य एव जातयः सन्ति, तासां काचिदपि व्यवस्था नाभ्युपलभ्युते । समाजस्यानुदारतया विवधैर्विधर्मिभिर्वहुवारंकृतेऽप्यत्याचारे तादृशीषु जातिषु यदि पूर्ववंशानुक्रमेणोपलभ्यते सदाचारप्रमाणम् तदा ताः—

वर्णपितृमविज्ञातं नरं कलुषयोनिजम् । आर्यरूपमिवानार्यं कर्मभिः स्वैर्विभावयेत् । (मनु १० अ० ५७ श्लोक ।) इति

मनुवचनमनुष्ठत्य व्यवस्थापनीया उन्नतिमार्गेषु । तथा च यद्येताः पूर्वं पुरुषानुक्रमेण सदाचारिण्य उपलभ्यन्ते, तदैतासां जलग्रहणं तत्तद्देशीयरीत्यनुसारतो यथाक्रमं भवितुमर्हति ।

यत्नात् स्वधर्मतः प्राच्याघितेष्वार्येषु विदुषां संमतिः ।

शान्तिप्रियेषु उदारेषु च हिन्दुवर्गेषु निर्यातनमसकृत् समजनि । भाविन्यपि तद्भवितुमर्हति । संप्रति दाक्षिणात्ये मोप्ला नाम्नी यवनजातिः राजकीयविप्लवे कांश्चिद् हिन्दुवर्गान् सवलं स्वधर्म-च्युतिमनयन् । अत्र श्रीभारतधर्ममहामण्डलतः अनुमतिः प्रावर्तत यत्ते यथोक्तं प्रायश्चित्तं कारयित्वा पुनः स्वपदे स्थाप्येरन् । ईदृश्या-मापदि अथलस्वनीया व्यवस्थेयं प्रकाशयते । यत्नात् म्लेच्छादिभिः स्वधर्मतः प्रच्युतिनीताः आर्या आपस्तम्भोक्तं प्रायश्चित्तं विधाय पुनरार्येषु व्यवहार्या भवितुमर्हन्ति । उपनीतानान्तु पुनरुपनयन-स्यापि अपेक्षणीयत्वमिति ।

यत्नाद्दासी कृता येतु म्लेच्छचारण्डालदस्युभिः ।

अशुभं कारिता कर्म गवादिप्राणहिंसनम् ॥

उच्छिष्टमार्जनंचैव तथोच्छिष्टस्य भोजनम् ।

नरोप्राविड् वराहाणां आमिषस्य च भक्षणम् ॥

तत्स्त्रीणाञ्च तथा सङ्गः तामिश्च सह भोजनम् ।

मासोपिते द्विजातौ तु प्राजापत्यं विशोधनम् ॥

चान्द्रायणं त्वाहिताग्नेः पराकस्त्वथवा भवेत् ।

चान्द्रायणं पराकं वा चरेत्संवत्सरोपितः ॥

संवत्सरोपितः शूद्रः कृच्छ्रपादेन शुद्ध्यति ।

ऊर्ध्वं संवत्सरात् कल्प्यं प्रायश्चित्तं द्विजोत्तमैः ॥

संवत्सरैस्त्रिभिश्चैव तद्भावं स निगच्छति ।

(हिन्दी अनुवाद)

श्रीभारतधर्ममहामण्डलके माननीय संरक्षक प्रतिनिधि व्यवस्थापक महाशयगण तथा प्रान्तीय मण्डल और शाखा-सभाओंके पदधारी महाशयोंके समीप निवेदन ।

वर्तमान देश काल पात्रोपयोगी दो आवश्यकीय जटिल विषयोंपर श्रीउपदेशक महाविद्यालयके विद्वानोंकी जो व्यवस्थाएँ मिली हैं, वे प्रकाशित की जाती हैं । इसमें आपकी सम्मति भी वाञ्छनीय है ।

वर्तमान राजनीतिक तथा सामाजिक परिस्थितिके विषयमें विद्वानोंकी सम्मति ।

यह सिद्धान्त अब सर्व वादि सम्मत हो गया है कि, वर्तमान देश-काल और पात्र परम आपद्ग्रस्त है । इसको सिद्ध करनेके लिये विज्ञान या युक्तिकी आवश्यकता नहीं रही है । इस समयकी राजनीतिक परिस्थिति बहुत ही अनिश्चित परिणामशील और अनेक असुविधाओंसे भरी हुई है । उसके प्रभावसे वर्णाश्रम तथा सदाचारोंपर अनेक आक्रमण होते रहनेकी सम्भावना है । अतः राजनीतिक परिस्थिति तथा आपद्धर्मोंपर विचार करके निम्न लिखित आवश्यकीय प्रश्नोंकी मीमांसा की जाती है ।

स्पृश्यास्पृश्यके प्रश्न, जो वर्तमान देश-काल पात्रमें उपस्थित होते हैं, उनके सम्बन्धमें कर्तव्य निश्चय करनेसे पहले स्पृश्यास्पृश्य वेद और शास्त्रानुमोदित है, सो जान लेना उचित है । वेद और धर्मशास्त्रके कुछ वचन निम्नलिखित हैं:—

“यद्युह वै श्मशानं यच्छूद्रः ” । (श्रुतिः)—“श्मशानके समान शूद्रोंको दूरसे ही त्याग देना चाहिये” । “नैनां वृषलो वृषली वा उप-

हन्वात्” । (बृहदारण्यकोपनिषद्) । “अति शूद्र या शूद्रीके समीप न जाय ” ।

“ श्वपाकञ्चापि चाण्डालं विप्रः संभाषते यदि ।
 द्विजः संभाषणं कुर्यात् सावित्रीञ्च सकृज्जपेत् ॥
 चाण्डालदर्शने सद्य आदित्यमवलोकयेत् ।
 चाण्डालस्पर्शने चैव सचैलं स्नानमाचरेत् ॥
 चाण्डालैः सह संपर्कं मासं मासार्द्धमेव वा ।
 गोमूत्र यावक्काहारो मासार्धेन विशुध्यति ॥
 अनुच्छिष्टेन शूद्रेण स्पर्शं स्नानं विधीयते ।
 तेनोच्छिष्टेन संसृष्टः प्राजापत्यं समाचरेत् ॥
 शूद्राघ्नं शूद्रसंपर्कः शूद्रेण तु सहासनम् ।
 शूद्राङ्गानागमं चापि ज्वलन्तमपि पातयेत् ” ॥

(पराशर स्मृतिः)

“ यदि ब्राह्मण किसी डोम या चाण्डालसे संभाषण कर ले, तो उसे तुरन्त द्विजोंसे भाषण कर गायत्रीका जप करना चाहिये, यदि वह चाण्डालको देख ले, तो सूर्य देवका दर्शन करे और उसका यदि किसी चाण्डालसे स्पर्श हो जाय, तो सचैल स्नान करना चाहिये । महीना पन्द्रह दिन यदि चाण्डालसे सम्पर्क रहे, तो दो सप्ताह तक गोमूत्र और जवके सत्तूका आहार करे, तब कहीं वह सम्पर्की शुद्ध होगा । बिना जूठे मुँह शूद्रको छूनेसे स्नान कर लेना चाहिये, परन्तु यदि कोई शूद्र जूठे मुँह छू ले, तो प्राजापत्यव्रत करे, तभी वह शुद्ध हो सकता है । शूद्रका अन्न ग्रहण करना, शूद्रके साथ सम्पर्क करना, शूद्रके साथ एक ही आसनपर बैठना और शूद्रसे ज्ञान प्राप्त करना अति तेजस्वीको भी पतित वन्त देता है ।

आपद्धर्मके विचारसे सद्भावालम्बनके द्वारा पापकर्म भी कर्तव्यरूपमें परिणत हो सकते हैं। इसके प्रमाण वेद शास्त्रोंमें अनेक हैं। विश्वामित्रने चाण्डालके घर जाकर कुत्तेका मांस ग्रहण किया था, इसका उल्लेख महाभारतमें है। छान्दोग्योपनिषद् (प्रथमाध्याय प्रथम काण्ड) में लिखा है कि, दुर्भिक्षपीड़ित एक महर्षिने चाण्डालके जूठे चनोंको खा लिया था। भगवान् मनु लिखते हैं:—

जीवितात्ययमापन्नो योऽन्नमत्ति यतस्ततः ।

आकाशमिव पंकेन न स पापेन लिप्यते ॥

श्वमांसमिच्छन्नातोऽंशुं धर्माधर्मविचक्षणः ।

प्राणानां परिरक्तार्थं वामदेवो न लितवान् ॥

जुधार्तश्चात्तुमश्यागाद्विश्वामित्रः श्वजाग्रनीम् ।

चाण्डालहस्तादादाय धर्माधर्मविचक्षणः ॥

“जिवितनाशकी आशङ्का होनेपर, जो इधर उधरसे प्राप्त हुआ अन्न खा लेता है, वह पङ्कसे आकाशकी तरह पातकोंसे लित नहीं होता। धर्माधर्मको जाननेवाले वामदेवने प्राणरक्षाके निमित्त जुधार्त होकर कुत्तेका मांस खानेकी इच्छा की थी। परन्तु वे पापभागी न हुए। इसी तरह धर्माधर्मको जाननेवाले महर्षि विश्वामित्र जुधार्त होकर चाण्डालके हाथका कुत्तेकी जंघाका मांस खानेके लिये प्रस्तुत हो गये थे”।

धर्मशास्त्रकोविदोंकी स्पष्ट आज्ञा है कि, देशकालपात्रानुसार अनेक कारणोंसे स्पृश्यास्पृश्य सम्बन्धी आचारोंका निवारण अवश्य करना चाहिये। यथा—

“तीर्थे विवाहे यात्रायां संग्रामे देशविप्लवे ।

नगरग्रामदाहे च स्पृष्टास्पृष्टिर्न दुष्यति ॥” (वृहस्पतिः)

“ तीर्थ स्थानमें, विवाह प्रसङ्गमें, यात्रामें, रणमें, देश-विप्लवके समय और नगर या ग्राम जल रहा हो तब, स्पृश्यास्पृश्यका दोष नहीं होता ”।

“ देवयात्राविवाहेषु यज्ञप्रकरणेषु च ।

उत्सवेषु च सर्वेषु स्पृश्यास्पृष्टिर्न विद्यते ॥

प्राकाररोधे विषमप्रदेशे सेनानिवेशे भवनस्य दाहे ।

आरब्ध यज्ञेषु महोत्सवेषु तेष्वेव दोषा न विकल्पनीयाः ॥

(अत्रिस्मृतिः)

देव यात्रा, विवाह, यज्ञ और सब प्रकारके उत्सवोंमें छुआ छूत नहीं रहती । जिस समय किला घेर लिया गया हो, विषम प्रदेशमें, सेनानिवेशमें, भवन जलनेकी अवस्थामें, यज्ञ प्रसंगमें और महोत्सवमें भी स्पृश्यास्पृश्यका दोष नहीं होता ” ।

“ आपद्रतः सम्प्रगृह्णन् भुञ्जानो वा यतस्ततः ।

न लिप्येतेनसा विप्रो ज्वलनार्कनमो हि सः ” ॥

“ आपत्तिमें पड़ा ब्राह्मण कहींसे भी अन्न ग्रहण करे अथवा भोजन करले, तो वह अग्नि और सूर्यके समान होनेके कारण पाप-भागी नहीं होता ” ।

“ आपत्काले तु विप्रेण भुक्तं शूद्रगृहे यदि ।

मनस्तापेन शुध्येत्तु द्रुपदां वा शतं जपेत् ” ॥ (पराशरः)

आपत्कालमें यदि ब्राह्मण शूद्रके घरका अन्न खा ले, तो पश्चात्ताप से या सौ गायत्रीजप करनेसे शुद्ध होता है । अतः वर्तमान आप-धर्म, राजनैतिक परिस्थिति आदिके विचारसे सनातनधर्मावलम्बी यदि निम्न श्रेणीके वर्ण अथवा अन्त्यज या आचारभ्रष्ट विधर्मों आदिके साथ सभा, समिति, यानारोहण, उत्सवादि कार्य, युद्ध, देश-विप्लव या एतादृश अन्य कार्योंमें स्पृश्यास्पृश्य दोषमें युक्त हों, तो वे प्रायश्चित्तार्ह नहीं होंगे ।

रजोवीर्यकी शुद्धि घेर्णाश्रमधर्मकी मूल भित्ति है, ज्ञान द्वारा अध्यात्म शुद्धि, कर्म द्वारा अधिदैव शुद्धि और रजोवीर्य द्वारा अधिभूत शुद्धि होती है। यद्यपि पूर्व जन्मार्जित कार्यरूपी कारणके बलसे ही उल्लिखित तीनोंकी योग्यता प्राप्त होती है, तथापि पहले दोनों पुरुषार्थसाध्य हैं, किन्तु अन्तिम अर्थात् रजोवीर्य-शुद्धि पुरुषार्थ साध्य हो ही नहीं सकती।

“चातुर्वर्ण्यं मया सृष्टं गुणं कर्म विभागशः”।

“गुणकर्म विभागानुसार मैंने चातुर्वर्ण्यकी सृष्टि की है” इस भगवत् वाक्यके अनुसार कर्म पुरुषार्थसाध्य हो सकता है, परन्तु त्रिगुण, जिसका आश्रय स्थूल शरीर है, वह पुरुषार्थ साध्य नहीं हो सकता। वह पूर्व जन्मार्जित कर्मके बलसे प्राप्त होता है। महर्षि पतञ्जलिने भी कहा है:—

“सति मूले तद्विपाको जात्यायुर्भोगः”।

“प्रारब्ध कर्मके मूलमें रहनेसे उसके फलरूप, आयु और भोग प्राप्त होते हैं”। सुतरां पूर्व जन्मार्जित कर्मसंभूत वर्ण और उसके अनुसार रजोवीर्यकी शुद्धि एक जन्ममें अपरिवर्तनीय है। यही सनातनधर्मका सर्ववादिसम्मत सिद्धान्त है। अतः आपद्धर्म-के अनुसार आचारमें कुछ न्यूनता होनेपर भी रजोवीर्यकी शुद्धिमें कुछ भी फरक होना वेद और सर्व शास्त्र विरुद्ध है। सुतरां अस-वर्ण या विधर्मियोंके विवाह तथा भोजनादि कदापि वेद तथा शास्त्र-सम्मत नहीं हो सकते। विशेषतः रजोवीर्यकी शुद्धिसे ही आर्य-जाति नाना विसर्गों तथा दुर्दैवोंको सहकर अपने स्वरूपमें जीवित है। उसके जीवनका यह मूल कारण नष्ट नहीं होना चाहिये। उसकी रक्षा बड़े यत्न और सर्वस्व त्याग करके भी करनी चाहिये।

भारतवर्षमें सनातनधर्मावलम्बी निम्न श्रेणीकी जो ऐसी जातियाँ हैं, जिनकी परम्पराका कुछ पता नहीं चलता और सामाजिक अनुदारतासे जिन जातियोंके मनुष्योंपर कहीं कहीं अनेक पुरुषों द्वारा अत्याचार होता है, उन जातियोंका आचार यदि कई पुस्तोंसे अच्छा है, ऐसा प्रमाण मिले तो—

वर्णपितृमविज्ञातं नटं कलुषशोनिजम् ।

आर्यरूपमिवानार्यं कर्मभिः स्वैर्विभावयेत् ॥—(मनु १०।५७)

मनुके इस वचनके अनुसार उनको धर्मपूत नामसे अभिहित करके उन्नत मार्गमें चलाया जाय। उक्त प्रकारकी कोई जाति यदि कई पुस्तोंसे सदाचारी है, ऐसा प्रमाण मिले, तो तद्देश रीतिके अनुसार उसका जल ग्रहण करनेसे प्रायश्चित्तादिका दोषी नहीं होना होगा।

वलपूर्वक धर्मसे च्युत किये हुए हिन्दुओंके विषयमें विद्वानोंकी सम्मति।

शान्ति प्रिय और उदार हिन्दु जातिपर अनेक बार बलात्कार हुआ है और भविष्यत्में भी हो सकता है। संप्रति दक्षिणमें 'मोप्ला' नामक यवन जातिने राजविद्रोहके समय अनेक हिन्दुओंको वलपूर्वक स्वधर्मच्युत किया है, उसके विषयमें श्रीभारतधर्म-महामण्डलने अनुज्ञा दी है कि, यथा योग्य प्रायश्चित्त करके उन हिन्दुओंको पुनः स्वधर्ममें प्रतिष्ठित किया जाय। इस प्रकारकी आपत्ति आ पड़नेपर अवलम्बन करने योग्य यह व्यवस्था प्रकाशित की जाती है। वलपूर्वक भ्लेच्छादि द्वारा स्वधर्मसे च्युत किये हुए आर्यगण, निम्नलिखित आपस्तम्बोक्त प्रायश्चित्त कर पुनः आर्योंमें ग्रहण करने योग्य हो सकते हैं। उपनीतोंका पुनः उपनयन करनेकी आवश्यकता है।

“ वलाहामीकृता ये तु स्लेच्छचारडालदस्युभिः ।
 अशुभं कारिताः कर्म गवादि प्राण हिंसनम् ॥”
 उच्छिष्टमार्जनश्चैव तथोच्छिष्टस्य भोजनम् ।
 खरोष्ट्रविड्वराहाणां आभिषस्य च भक्षणम् ॥
 नत्स्त्रीणाञ्च तथा संगस्ताभिश्च सह भोजनम् ।
 मासोपिते द्विजाती तु प्राजापत्यं विशोधनम् ॥
 चान्द्रायणं त्वाहिताग्नेः पराकस्त्वथवा भवेत् ।
 चान्द्रायणं पराकं वा चरेत्संवत्सरोपितः ॥
 सम्बरोपितः शूद्रः कृच्छ्रपादेन शुध्यति ।
 ऊर्ध्वं संवत्सरात्कल्प्यं प्रायश्चित्तं द्विजोत्तमैः ॥
 संवत्सरैस्त्रिभिश्चैव तद्भावं स निगच्छति ” ।

“ स्लेच्छ, चारण्डाल, डाकू आदि दुष्टोंने आर्योंको बलपूर्वक गुलाम (दास) बनाकर उनसे एक मास तक यदि बुरा कर्म कराया हो, गोहत्यादि कराई हो, जूठा उठवाया हो, उनसे अपनी स्त्रियोंके साथ असत् व्यवहार कराया हो, उनके साथ भोजन कराया हो, तो आर्योंमें ब्राह्मण, क्षत्रिय, वैश्य प्राजापत्य व्रत करनेसे शुद्ध होते हैं । यदि ऐसे अत्याचार अग्निहोत्री पर हों तो उसे चान्द्रायण या पराक व्रत करना चाहिये । यदि अत्याचार एक एक वर्ष तक होते रहे हों, क्या ब्राह्मण, क्या क्षत्रिय, क्या वैश्य और क्या अग्निहोत्री, सबको ही चान्द्रायण या पराक व्रत करना चाहिये । यदि ऐसे अत्याचार एक वर्ष तक भी शूद्र भोगे तो, उसको कृच्छ्रपादसे ही शुद्ध हो सकती है । एक संवत्सरसे अधिक दिन होनेपर भी ब्राह्मण, क्षत्रिय, वैश्योंका प्रायश्चित्त हो सकता है; परन्तु तीन वर्ष हो जाने पर प्रायश्चित्त नहीं हो सकता, क्योंकि तब वे उसी भावको प्राप्त हो जाते हैं ” ।

स्वामी दयानन्द,

प्रधानाध्यापक, उपदेशक महाविद्यालय,

तथा संयुक्त प्रधानाध्यक्ष,

श्रीभारतधर्म महामण्डल ।

TRUSTS CONNECTED WITH THE SOCIETY.

VII.

1.—THE MAHAMANDAL TRUST.

The first Trust created by the ascetic organiser and founder of the Association for the benefit of the parent Society is named the Mahamandal Trust. The copy of the Trust will be found in the book 'The Early History of the Mahamandal.' In this Trust were vested all the movable and immovable properties of this All-India Society including books of the library, furniture, all pictures of the picture-gallery, Mahamandal headquarter buildings, and the boarding-house of the Hindu College of Divinity. The present value of the properties of this Trust is above four lacs (Rs. 4,00,000) including all movable and immovable properties. No amount due from the old subscribers was realised during the year. The main building of the Trust and the boarding house were thoroughly repaired during the year including colour-washing of the building and painting of doors and windows, etc. The pavement with chunar stones at the main gate-way of the building was finished during the year. The front portion of the sanctum was enclosed with beautiful iron railings manufactured by local specialists. A good number of valuable oil paintings of philosophical and artistic value was added to the picture-gallery during the year. This is maintained with a particular care and taste and forms an important asset to the Mahamandal.

2.—THE MAHAMAYA TRUST.

His Holiness the ascetic organiser and founder of the Society had created another Trust by the name of The Mahamaya Trust. The copy of the deed was already published in the Report of the Society for 1919. The present value of the properties of the Trust—immovable and movable—landed and house property and deposits with the Bankers is nearly

(four lacs) Rs. 4,00,000. During the year under review a house property which was purchased for Rs. 14,250/- was added to the assets of the Mahamandal. We give below the balance sheet of the Cash of the Trust for the year under review:—

RECEIPTS.	Rs.	a.	p.
To interest received from Banks and rent etc. ...	14,191	0	0
„ fixed deposit and current accounts with the Banks ...	2,26,848	13	11
Total Rs. ...	2,41,039	13	11

PAYMENTS.	Rs.	a.	p.
By fixed deposit accounts with the Bankers	2,11,850	0	0
„ current deposit accounts with the Banks ...	3,657	3	11
„ Purchase of a new building and garden house ...	14,250	0	0
„ Expenditure according to the Trust, including charities of the donor ...	11,281	14	6
Total Rs. ...	2,41,039	13	11

NARAYAN RAO AGNIHOTRI,
Cashier and Accountant.

The new building which is adjoining to the big plot of land purchased last year for the Hall of All-Religions is considered by all to be rather a cheap bargain, and notwithstanding this special item of expenditure as well as other such items the financial condition of the Trust is improved as the above statement will go to show. A small portion of the big plot on the north-west side has been leased out to the Bharat Dharma Syndicate Ltd., on good terms which will fetch a handsome annual income as well as *Nazarana* money to the funds of the Trust. Although there is a provision in the Trust for the support of its Widows Home and College, still, it is in contemplation that fresh funds be collected for these institutions and for erecting separate buildings for them.

The following copy of the office-order passed (by the founder, Trustee and the Organiser of the Society) will show how the work of this trust is progressing :—

(True Copy.)

[१] जमीन सम्बन्धका निम्न लिखित नक्से तैयार होकर श्रीमती महारानी साहिबा खैरीगढ़के पास जितनी जल्दी हो सके भेजा जावे, तथा कमिटिमें पेस हो, और श्रीमान् महाराजाधिराज जेनरल प्रेसिडेंटको भी दिखाया जाय ।

(क) जमीनका नक्सा पूरा । चारों ओर तारसे किस प्रकार घेरा गया है, सो भी दिखाया जावे ।

(ख) कहाँ कहाँ कौन मकान बननेका प्रस्ताव है, उसका एक स्वतन्त्र नक्सा ।

(ग) वालिमकी कुण्डका नक्सा, जैसा बनेगा । उसमें साता मन्दिरोंके स्थान भी दिखाया जावे, जैसा प्रस्ताव है ।

(घ) ग्रीचवाले संगमरमरके मन्दिरका नक्सा । जैसा इजिप्तीयनोंकी कमिटिने पसन्द किया है ।

[२] इस द्रष्टके वनते समय श्रीमती महारानी साहिबा खैरी-गढ़ने जो अपनी अतुलनीय उदारतासे चार लाख रुपया रिज़र्व फण्डके लिये, एक लाख रुपया जमीनके लिये और एक लाख रुपया मन्दिरके लिये देना स्वीकार किया था; जैसा कि महामण्डलकी रिपोर्ट (सन् १९१६) में प्रकाशित है। नक्से भेजनेके अनन्तर उनकी सम्मति आनेपर और मन्दिरके लिये कुछ रुपया आने पर वालिमकी कुण्ड तथा बीचके मन्दिरका काम सुरू किया जाय।

[३] जमीन आदिके खरीदनेमें अन्दाजसे ज्यादा रुपया लग गया, अतः रिज़र्वफण्ड (Reserve fund) को कदापि दो लाख रुपयेसे कम न होने दिया जाय।

[४] रिज़र्वफण्डके रुपयेको ६) रुपये सैकड़े सूदसे कममें न लगाया जाय। बहुत सावधानतासे रिज़र्वफण्डकी आमदनी बढ़ानेका प्रयत्न किया जाय।

[५] सालियाना जमा खर्चका विस्तारित गोलसवारा मय रिपोर्टके महामण्डलके सालियाना रिपोर्टमें नियमितरूपसे प्रकाशित किया जाय, जिससे इसके जगत् हितकारी द्रष्टका हाल सबको विदित रहे।

[६] जब तब काफी चन्दा इकट्ठा होकर जमीनमें मकानात नहीं बन सके, तब तक जमीनसे जहांतक अधिक हो, आमदनी करनेका प्रयत्न किया जाय।

[७] जो दो तीन बीघा जमीन "भारतधर्म सिरिंडकेट लिमिटेड" को दिया गया है, उससे आमदनीका लाभ तो है ही, इससे अतिरिक्त इस प्रबन्ध द्वारा द्रष्टका उद्देश्य बहुत कुछ अग्रसर होगा। उसका पट्टा बगैरह बाज़ाया कराया जाय और नज़राना काफी लिया जाय।

Further accounts regarding the work of this Trusts has been given in the chapter named "The Worthy Peace Memorial."

(SRI GURUJI'S TRUST.)

A Third Trust having indirect connection with this All-India Society was created by the Sri Guru Maharaj of the ascetic organiser with a view to safeguard the hermitages, Ashramas, temples, &c., established by His Holiness for public good in several places, *e.g.*, Hardwar, Brahmanandaghat, Bhubaneswar, Brinlaban and Bindhyachal. The Trust will be associated with the above-named Mahamandal Trust in regard to its management. The copy of the Trust was published in the Mahamandal Report 1917. During the year under review a greatly memorable work was performed in connection with this Third Trust. The founder His Holiness Swami Keshavanandji Maharaj has re-established the Katyayani Pitha at Brindaban and installed the image in a big temple with a cost of above twenty-five thousand (Rs. 25,000). The unique ceremony was attended by an influential deputation from the Head-quarters. Some landed properties were added to the Trust at Bhubaneswar and that the work of erecting Dharmashala at Bindhyachal progressed and five *pucca* rooms were completed during the year.

LITERARY OUTPUT.

VIII.

This department command the foremost place and engages the best attention of this Hindu National Association because of the evident advantages of educating the country by means of useful religious writings and placing before it the ancient ideals of our Rishis and other great personages. The Sri Mahamandal has been doing yeoman's Service to the

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- (4.) Work bought out for the special object of enriching Hindi literature, Hindi being the mother tongue of the vast bulk of the population and *lingua franca* of India.
 - (5.) Tracts in English, Hindi and other Vernacular for free distribution
 - (6.) Books of reference in connection with our Vedic and Shastric literature.
 - (7.) Conflation of the Shastras according to present day taste and requirements.
 - (8.) An encyclopaedia of Sanatan dharma literature.
 - (9.) Original work in English on Sanatan Dharma and English translation of our philosophical and other publications.
 - (10.) Miscellaneous literature for the social and spiritual advancement of the Hindus as already stated this department has a special importance attached to it and unless our learned readers are allowed ample opportunity to enlighten themselves fully in the subject, the useful purpose which it ought to serve cannot possibly be achieved. For this reason we wish to repeat the descriptions out of our previous year's reports.

(1.)—GITAS AND SAMHITAS.

There are five main denominations of worshippers of Saguna Brahma, according to the manifestation of the One without a second; they worship—whether Surya, Vishnu, Ganesh, Shiva or Devi. In connection with this Pancha Upasana—five forms of worship—there is a Gita for each one—Surya Gita, Vishnu Gita, Dheesh or Ganesh Gita, Shiva or Shambhu Gita and Devi or Shakti Gita. Unfortunately, only Ganesh, Shiva and Devi Gitas were extant in mutilated

forms. The Mahamandal, by painstaking search, has recovered all the five Gitas, in a complete form. Besides the above five Gitas, Sannyas Gita and Guru Gita are of equal importance in reviewing the sectarian differences among Sanyasi and Upasak classes. All those seven Gitas were published with their Hindi translations, in the previous year. These Gitas by showing that the various sects were like different roads followed by different travellers according to their taste and circumstances leading, but to one and the same goal of worship, should make sectarian bickerings which stand in the way of national solidarity, a thing of the past. During the year under review the Bengali edition of Shambhu Gita was published. Arrangements have been made to publish these previous books with translations in other vernaculars of India as well as in English. The Bengali editions of the Guru Gita and Shakti Gita has already been published in the previous year.

The finding by us of five works on practical Yoga has already been announced, *viz.*, Mantra Yoga Samhita, Hatha Yoga Samhita, Laya Yoga Samhita, Raja Yoga Samhita and Yoga Pravesika. Each one is a complete hand-book for the system of Yoga it treats of. The fifth one is a guide for teachers. These five original works are sure to remove the sectarian differences and shortcomings from among the above four classes of practitioners of Yoga, and the fifth work will help the teachers of Yoga in their work. The Hindi and Bengali editions with Sanskrit texts and their respective translations have already been published in the previous years. The work of Hindi translation of the other four works has been finished. During the previous years, Hatha Yoga Samhita, Mantra Yoga Samhita with Hindi translation were published. The Laya Yoga Samhita with Hindi translation is in the Press. As regards their English translations we will deal in a separate paragraph. The publication as well as

the Bengali translation of the four books has been taken in hand.

(2.)—WORK IN VAIDIC PHILOSOPHY.

The absence of true Darshanic teaching is accountable for the low ebb to which the Hindus have fallen. Before we give some idea about our gigantic task in the revival of the Darshanic teachings of the Vedas and our labours in this direction, we must give some idea again about the present conditions of all the systems of Vaidic Philosophy.

Nyaya is very imperfectly taught now-a-days. The old Nyaya has been almost wholly replaced by new Nyaya.

Vaisheshik is studied very little, if at all, for want of suitable Arsha (Rishi-name) commentaries.

Yoga is not only an extremely difficult Darshan, but its teacher must be a Yogi himself to impart practical instruction. So the study of Yoga has almost disappeared.

Sankhya, also has become the object of various doubts and speculations. Some regard it as a new system, some look down on it as full of interpolations, and some again proclaim it as an atheistic Darshan. No Arsha commentary on the system is available, and the only commentary in vogue is the work of a Jain *savant* Vijnan Bhikshu; hence the differences and difficulties. It is uncontestedly evident that Vijnan Bhikshu was a Jain. The matter in which he has assailed Vaidic Hinna, has taken recourse to reasoning based on assumption in discussing proofs of god-head altering demonstrable scientific evidence, Laukik and Alaukik, to suit his purpose, and has gone out of his way to assail the gods of the Shastras, clearly shows that he was an Acharya of a sect opposed to Sanatan Dharma.

Mimansa is in no better plight. Of the three divisions of this Darshan, *viz*, Karma Daivi. (*i.e.*, Madhya or Bhakti) and

Brahma Mimansa, let us first notice the great Karma Mimansa of Jaimini. This big work deals only with Karma Kanda (i.e., Ritualism) of the Vedas and though perfect in its way is of little use in the present times when Vedic Yagyas and Yajnas are rarely performed. There is nothing in it of what is really wanted now-a-days, viz., scientific explanation of Karma and its laws.

The real object of Karma Mimansa is to enlighten humanity on such vitally important question as—What is Dharma? What is the distinction between special and general Dharma? What is the special distinctive Dharma of Varnashrama, Purusha and Nari respectively. What is the scientific explanation of transmigration then? What is experienced in the next world as a sequence of life in this? What is the secret of Samskara? What is the significance of the sixteen Samskaras and how purity of Samskara causes the purity of Kriya? How Jiva progresses upwards from vegetable to man? How man develops and attains to Nihstreya (salvation) by virtuous acts? How many classes there are of Karma? How purity of Kriya leads to salvation and so forth. These are the momentous questions of practical import to man, the solution of which should be found in Karma Mimansa, but Jaimini's work leaves them alone. We have great pleasure to announce that by the merciful help of the Almighty Father a long Sutra Grantha (book of aphorisms) has been discovered which fully supplies the desideratum. Its detailed commentary is being published in Sanskrit.

In Jaimini's work we had at least one text-book on Karma Mimansa, but there was no book at all on Daivi Mimansa also called Madhya or Bhakti Mimansa. This want too, has been removed by the providential coming to light of our authoritative work which had been lost sight of for many centuries. This is also being brought out with exhaustive Sanskrit commentaries. The scope of this invaluable work will be evident

from the following contents :—What is Bhakti? How can salvation be won by Bhakti? What is the Anandamaya (All-happiness) form of God? What are the distinctive features of three conceptions of God, viz., Brahman, Ishwara, and Virat? What are according to Rishi teachers, the chief Bhavas (exciting sentiments) of Bhakti? What is the secret of creation? What is signified by the term Rishi? What are Gods and Goddesses? What are Pitris? What is the world's connection with them? How God incarnates? How many kinds of Avatar there are? How can Bhakti lead to salvation? What are the features of the four kinds of Yogas and what are the different forms of worship? How can salvation be gained by means of Bhakti and worship? What are the respective aims of Karma, Daivi and Brahma Mimāṃsa and so on?

It can be said without hesitation, that much of the religious degradations of and religious recriminations among the Hindus is due to the standard works on the aforesaid systems of Mimāṃsa Darshan having disappeared for hundreds of years. The prevailing sectarianism and scepticism, the downfall of worshippers (Upasak Sampradayas), the prevalence of erroneous views, regarding the ultimate identity of aim of Yoga and Upasana even among the learned, are all mainly due to the same cause. Had not the Mādhyā or Bhakti Mimāṃsa been lost, the hard and fast differentiation between the Dvaita and Advaita would never have occurred. The final Darshan of the seventh or the highest plane of knowledge is Brahma Mimāṃsa or Vedānta. Bhagavan. Shankaracharya's Commentary on Vedānta is beyond praise, but much difficulty has arisen in forming a true conception on the Vedānta philosophy, owing to Daivi Mimāṃsa being lost to sight as the Upasak sects tried to transform Advaitavāda into Dvaitavāda.

There are eight Aphorism (in Sutra form) Books of our seven systems of Vaidic Philosophy. These are—(1) Nyāya,

(2) Vaisheshik, (3) Yoga, (4) Sankhya, (5) Karma Mimansa (first half Bharadwaja and the second half of Jaimini), (6) Daivi Mimansa and (7) Brahma Mimansa. I am glad to announce that thanks to the indefatigable labour of our ascetic organiser, helped by his scholarly disciples and other *savants* connected with the Hindu College of Divinity and the publishing department, the detailed commentaries on all these eight works of Hindu Philosophy are under preparation.

Till the end of the year under review, the exhaustive commentaries in Sanskrit on Yoga, Sankhya and Daivi Mimansa Philosophy, have been nearly finished and others are in course of preparation. Besides the above commentaries, Vrittis, *i.e.*, short notes in Sanskrit, Hindi, English and Bengali on aphorisms of all these systems of Vaidic Philosophy, except on the Karma Mimansa of Jaimini, *i.e.*, Vrittis on Nyaya, Vaisheshik, Yoga, Sankhya, Bharadwaja Karma Mimansa, Daivi Mimansa and Brahma Mimansa, were finished in the year before last. The Yoga Darshan with the Hindi translation of the original Sanskrit exhaustive commentary was published before and the Bengali and English translations of the same have been taken in hand.

The Hindi edition of the detailed commentary of Sankhya is under preparation and half the work done during the year. The detailed Hindi commentary on Daivi Mimansa has been finished during the year.

(3.)—RELIGIOUS TEXT-BOOKS.

In addition to the religious text-books—14 in Hindi, 10 in Bengali, one in Urdu, one in Sanskrit, and one in English, already announced in our previous reports, Charitra Chandrika text-book for boys and Sati Charitra Chandrika text-book for girls, have been prepared and are in the Press. Two big Volumes of the important work, *viz.*, Pravin Dristime Navin Bharat were prepared and the 1st volume published

during the year under review. Half-a-dozen more books are under preparation.

(4.)—WORKS FOR ENRICHMENT OF HINDI LITERATURE.

Much has been done in connection with this sub-department during the year under review. We will deal in detail about the matter in a separate chapter.

(5.)—TRACTS FOR FREE DISTRIBUTION.

Several tracts on different subjects of Sanatan Dharma in Hindi, Bengali, English and other vernaculars of India, which were published in previous years for free distribution, were duly mentioned in the reports of those years, among which one in Hindi was republished during the year under review and nearly thousand copies of all the tracts were distributed during the year through our preachers and Branches.

(6.)—BOOKS OF REFERENCE.

We have already announced that an exhaustive index of one and each Shloka of all the Puranas, Mahapuranas, Ramayana, Mahabharata, Smritis is under preparation by a committee of Pandits under the leadership and supervision of the learned Principal of our Hindu College of Divinity, who is working very hard at the task. A trust created by our late lamented Dharma-Sudhakar, Rai Bahadur Babu Mukunda Deva Mukerji, M.A., the worthy son of the illustrious leader of Bengal—the late Srijiut Bhudeb Mukerji, C.I.E., is financing the work, which progressed during the year steadily.

The publication of His Highness Bharat Dharma Sudhakar, the late illustrious Maharwal Sir Bijoy Singh Bahadur of Dungarpur named “Kahawat Ratnakar” containing Hindi proverbs with corresponding proverbs in Sanskrit, English, Urdu, Arabic and Persian as well as Sanskrit Nyayavali (Sanskrit special proverbs) with elaborate notes in Hindi and

English is still in the Press and going to be published shortly.

(7)—COMPILATION OF WORKS OF PRESENT DAY REQUIREMENT.

The Nitya Karma Chandrika, a very useful book for daily rituals, was prepared and is now in the Press. The name of the book indicates its contents.

(8.)—THE ENBYCLOPÆDIA OF SANATAN DHARMA.

The sacred scriptures of the Hindus are so vast in range, and so wide in extent that it is almost impossible for the student and enquirer to lay his hand on the texts and other worth-knowing matters relating to religion, philosophy, society rules of purity, regulations governing mode of living, etc. Therefore, there was a great need of an encyclopædic work in which every kind of information wanted was collected, explained and so arranged as to be easily found and grasped. Our gigantic work "Dharma Kalpadruma" meets that need. Special pains have been taken with exposition, so that the most abstruse subjects may be comprehended by the general reader. Every possible doubt and difficulty has been anticipated and explained. For the first time in our history, all the facts and principles, the largest and the smallest—concerning our Dharma in all its aspects and relations—have been brought within the knowledge of every one who can read and follow simple Hindi. The complete information about this gigantic work was given in previous reports. The work is going to be printed in ten or twelve big royal size volumes. The sixth volume was already published containing 260 pages; all the volume together containing 2,156 pages. The seventh volumes is in the Press.

(9.)—ORIGINAL TRANSLATION WORKS IN ENGLISH.

It is known to all that no work has hitherto appeared in English that gives in a suggestive manner, the real exposition.

of the Hindu Religion in all its phases. A book named "The World's Eternal Religion" has been prepared by this Department under the direction of the ascetic organiser. This book is an attempt to remove the great want. As regards this important branch of this Department, for making the English-reading public acquainted with our religion and philosophy, a great deal has been done during the year. The principles and tenets of the Hindu Religion that are of a universal character in their completeness, and involve in consequence the interests of the whole humanity, are in reality far beyond the scope of any writing in a small compass. There already exists in Sanskrit language an immense mass of writings on Hindu religion, theology and philosophy, and this book is but a tentative measure to bring out some of these great principles in a concise but suggestive form. This unique book was published in the last year. The detailed contents of 24 chapters of the book were already given in our previous year's Report.

Savants and scholars all over the country have expressed their great appreciation regarding this original publication. Some of these opinions have been published separately in the latter pages of this volume. At the wish of the author, more than two hundred copies of this work were presented free of cost to all the members of the Hall-of-All Religions as well as the principal public libraries of Europe, America, Asia and this country. The opinions expressed by learned scholars and *savants* about the book will be found in the latter pages of this book.

In connection with this branch of work the Mahamandal has appointed two learned translators. The following works were translated into English during the year under review :—
(1) Nyaya Darshan, (2) Yoga Darshan, (3) Sankhya Darshan, (4) Karma Mimansa of Bharadwaja, (5) Mantrayoga Samhita, (6) Hathayoga Samhita, (7) Layayoga Samhita, (8) Surya Gita

(9) Sambhu Gita, (10) Dheesh Gita, (11) Sannyas Gita, (12) Shakti Gita, (13) Vishnu Gita, (14) Navin Dristi me Pravin Bharat, and (15) Tattwabodha. The translation work of Daivi Mimansa Darshana, Vaisheshik Darshana and Raja-yoga Samhita is in hand. From the above it will be evident that much work about the English translation was done during the year under review.

(10.)—MISCELLANEOUS LITERATURE.

According to the last wish of His Highness the late illustrious and pious Maharawal Bahadur of Dungarpur, the work named "Ram Gita" with exhaustive preface, Hindi translation and philosophical notes, was already published. The book is useful to all classes of readers and its royal edition was circulated free of cost by the Dewan of Dungarpur at the wish of the pious Dowager Maharani Saheba of that State among the Hindu Ruling Princes and friends of His Highness. A nice and very useful treatise on Bhakti named Bhakti Tattwa in Bengali has also been published during the year.

Besides the above, in connection with this sub-heading two works on Karma Kanda (Hindu rituals) and one work on Upasana Kanda (Practical worship) and works in connection with the rituals of the four Orders of the Sannyasis named Kutichaka, Bahudaka, Hansa and Paramhansa are under preparation, the English translation of "Navin Dristi me Pravin Bharat" has been completed and given to the press. A nice book on the divine character of Maharshi Vedavyas has also been prepared and will soon see the light of the day.

It is a matter of congratulation for the Hindus that the leaders of the Mahamandal here launched a new movement to establish a syndicate named "The Bharat Dharma Syndicate Ltd.," under joint-stock enterprise which will greatly help to facilitate the work of this department. The chapter under the same leading will speak for itself.

THE BHARAT DHARMA SYNDICATE.

IX.

The National Syndicate referred to in our last year's report has been progressing in its preliminary process. The building, which was reported in the last year's report to be under construction in order to accommodate the said concern, has now been completed at an estimated cost of Rs. 30,000. As contemplated for a long time past to carry on the Mission of the Bharat Dharma Mahamandal, more vigorously and on better practical lines, so that no power may injure our Varnashrama Dharma, this concern will doubtlessly serve a most useful purpose. His Highness the Maharajadhiraj of Durbhanga, the General President of the Sri Mahamandal is expected to open the Syndicate formally in March 1923. As soon as the formal opening ceremony of the Syndicate is over, its office will be duly organised and will commence doing business relating to its various departments.

The English and Hindi weeklies attached to the Newspaper department will be issued very shortly. The chief aims of which will be to impart truth, love and brotherhood to hasten physical, moral and spiritual regeneration of mankind, to interpret true Vedic religion to shape the life and to spread truth and light among all the Communities of Hinduism, the observance of which alone leads to the attainment of supreme happiness and redemption from misery.

A copy of the memorandum of Association has been already published in the last year's report, and a copy of the prospectus of the Syndicate, which will be filed with the Registrar of Joint-Stock Companies for the registration of the Company, is now published hereunder for the information of our learned public, the perusal of which will explain

clearly the national, religious and spiritual aims and objects of the Syndicate and the singularity of its usefulness in its various ways.

PROSPECTUS OF THE BHARAT DHARMA SYNDICATE, LTD.

(The only National concern of its kind established to supply the great want of the Hindu Community through its Printing, Publishing, Book-Depot, Newspaper, Banking and Agency Department.)

[Incorporated under the Indian Companies' Act VII of 1923.]

HEAD OFFICE,

Jagatgunj, Station Road, Benares City.

Capital Rs. 10,00,000 (Ten lacs) divided into 65,000 Shares of the following denominations :—

- 20,000 Ordinary Shares of Rs. 25 each.
- 4,000 Preference Shares of Rs. 50 each bearing interest @ $7\frac{1}{2}\%$ per annum.
- 1,000 Deferred Shares of Rs. 100 each to be devoted primarily to Newspaper business.
- 40,000 Founder's Shares of Rs. 5 each.

Payable as follows :—

	Rs.
Ordinary Shares	2 each on application,
„ „	5 „ „ allotment,
Preference Shares	3 „ „ application,
„ „	7 „ „ allotment,
Deferred Shares	5 „ „ application,
„ „	20 „ „ allotment,

and the balance in calls, as the Directors may determine, not exceeding 20% of the total value of each share at intervals of

not less than 3 months at a time. The Directors reserve the right to allot shares or any kind of shares in any number without assigning any reason therefor.

Founder's shares are not available. Preference Shares have all been under-written. Preference Share-holders will have preference both in respect of dividend @ $7\frac{1}{2}\%$ and the distribution of assets.

Holder of share or shares of the Syndicate shall have one vote for each share irrespective of the class of share he holds.

PATRONS AND PRESIDENT.

His Highness the Maharajadhiraj Sir Rameshwar Singh Bahadur, G.C.I.E., K.B.E., of Durbhanga, the General President of the Sri Bharat Dharma Mahamandal is the Patron and the *Ex-officio* President of the Syndicate and Chairman of the Board.

Several Ruling Chiefs, Rajas, and Maharajas have become Patrons of the Syndicate.

DIRECTORS.

1. Rai Bahadur Dharmalankar Babu Vikramajit Singh. B.A., L.L.B., M.L.C, Advocate, Director, British Indian Corporation, Secretary, U. P., Chamber of Commerce, etc., Cawnpore.
2. Mahant Maharaj Sriman Swami Parmanand Giri, M.L.C., Banker, Zamindar, Rais, etc., Shivala Mahantji, Mirzapore.
3. Dharmalankar Rai Saheb, Pandit Ram Chandra Naik Kalia, Zamindar, Banker, and Director, Benares Bank, Limited, Benares.
4. Dharmabhushan Choudhury Ram Prasad Zamindar and Banker, Benares.

5. Dharmavinode Kumar Kavindra Narain Singh, Zamindar and Rais, Benares, and General Secretary of Sri Bharat Dharma Mahamandal.
6. Swami Dayanandjee, Joint General Secretary, Sri Bharat Dharma Mahamandal, Benares.
7. Dhamaranjan Babu Batuk Prasad Khattry Sahitya-Vinode, Director, Benares Silk and Cotton Mills Co., Ltd., Banker, Zamindar, and Rais, Benares, Managing Director.

BANKERS.

The Imperial Bank of India, Limited.

It has been arranged that money deposited in favour of the Syndicate in any of the Bank's branches throughout the country shall be received and credited at par.

REGISTERED OFFICE.

Jagatgunj, Station Road, Benares City.

OBJECTS.

It need not be emphasised that our dear Sanatan Dharma will be in terrible jeopardy at a near future if it is divorced from its spiritual importance and reduced to a mere goldness materialism, as is the tendency of the present iron age. It should, therefore, be the prime duty of every Sanatan Dharmi, having a drop of blood of the illustrious Rishis in his veins, to protect the nation from this impending danger. It is admitted by all that to avert the impending peril and to invest the Great Hindu Nation with an everlasting lease of life, we must equip ourselves with a well-equipped national press, publishing house, national book depot and a national organ to espouse the cause of Varnashram Dharma.

India has an area of 18,02,657 square miles and it contains nearly 2,300 Towns and 8,00,000 villages with more or less.

2,00,000,000 (twenty crores) of orthodox Hindu population. It is a pity that notwithstanding such a great numerical strength, the nation has not yet realised the keen need of a National Press, National Organ, Central Book Depository and Publication Department of its own together with other departments to help the cause. If the promoters and organisers of the Syndicate succeed in rousing the nation to the supreme importance of the above fact it is certain that the business of the Syndicate will automatically thrive and be crowned with signal success. On the other hand, if the world at large be made to appreciate the great cosmopolitan, catholic and world-civilising ideas conveyed through the medium of Hindu Scriptures and philosophies rendered into English, the *lingua franca* of the modern world, the success of the business will be more permanently ensured.

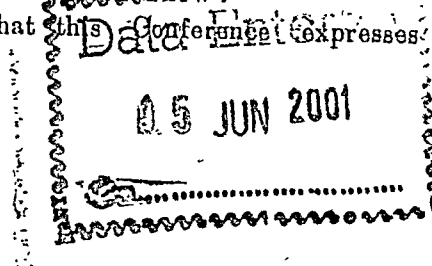
The future of India depends upon the developments of its industry and commerce. It is the happy sign that our countrymen have seriously taken the matter in hand. Besides, India must have internal organisation as well as outside help, not in matters of religion and spirituality alone, but in matters of commerce and industry as well with the help of all the above-named departments, the Syndicate will be able to establish centres all over India and abroad for the spread of spiritual literature on one side, and trade and industry on the other.

A copy of the memorandum of Association fully describing the objects of the Syndicate is herewith annexed and forms a part of this prospectus.

SUCCESS.

The Bharat Dharma Mahamandal in its last All-India Gathering unanimously passed a resolution, the English translation whereof is given below.

RESOLVED that this Conference expresses its hearty



satisfaction at the proposal of starting a big Syndicate, under Joint-Stock enterprise with the authorised capital of Rs. 10,00,000 (ten lacs) which will conduct a National Press wherefrom will come out two journals—one in English and the other in Hindi—both advocating the cause of Varnashrama Dharma, a National Book Depot and a National Publishing House and which will be regarded as a strong National Centre of the Varnashrama Dharma activity, and requests the Hindu public to come forward and join hands with the Promoters of the Syndicate for the successful carrying out of this laudable scheme.

To give a practical shape to this resolution, the Head Office of this All-India Society has granted a permanent lease of the plot of land situated on a very commanding site of the town on favourable terms to erect the buildings of the Syndicate, which in fact have been brought into existence and promised to give all its publications and printing works permanently and hand over its Book Depot, a going and profitable concern on easy terms with its large stock of books. Although the present building is only one-storeyed it is proposed to develop it into a three-storeyed imposing and magnificent one according to the development of the business. Besides, the All-India Society has issued circulars to all its Branches and affiliated Associations and Provincial centres spread all over India and numbering about one thousand to give active help to this national concern.

The importance of a well-equipped up-to-date Press, its local usefulness and that for the progress of all the departments of the Syndicate is an obvious fact. As the Syndicate aims at bringing out authorised editions of all the Hindu Scriptures published or unpublished hitherto, and philosophical works on an extensive scale and their translations in English and vernaculars of India, and as such publication business ever bids fair to thrive continuously and the

establishment of a Central Book Depository of this nature is an ever-crying need of the country, the success and profit of the Syndicate on this score can by no means be gainsaid. The Banking Department will be able to encourage *bona-fide* investors and members of the Hindu Society in general and of the Mahamandal and its affiliated institutions in particulars. The rapid increase in trade and the daily addition to the number of industrial concerns of the country, as well as patronage of the leaders of the community, is a sufficient guarantee for the success of the Banking and Agency Departments. The Newspaper Department will not only be a source of strength to the nation and the country, but also render automatic support to all other departments of the Syndicate.

It is a matter of satisfaction to the promoters that even before the registration of the Syndicate, a good number of promises for the purchase of shares has been received by them. Hence only Ordinary and Deferred Shares of the value of about Rs. 5,00,000 (five lacs) are offered to the market.

POLICY.

The policy of the Syndicate will be—(1) to give every possible facility to the share-holders and customers to benefit by the activities of all the departments of the business, (2) to establish an Information Bureau and offer such advice as may prove useful to both the constituents and the share-holders, (3) to encourage the masses to take active interest in future development of the country's trade, industry and agriculture, and (4) to make every Hindu realize that the Syndicate is his national concern.

NATIONAL CONTROL.

The organization of the Syndicate through special rules in the Articles of Association is fully guaranteed

by strict national control with a view to safe-guard, the interests of the nation and any probability of future inconvenience mismanagement or failure.

ADVISORY COUNCIL.

With a view to help the Syndicate with best and wisest counsel of experts and great personages, an Advisory Council has been formed. The members of this Advisory Council who are specialists in special subjects shall be referred to in matters relating to their subjects. The matters of general importance shall be referred to the Advisory Council as a whole. Suggestion or suggestions made by the member or members of the Advisory Council shall be given due weight by the authorities of the Syndicate. One of the members of the Council, an expert in accounts, shall be appointed as the Controller of Accounts who shall have full powers to examine accounts at any time he wishes in which case he will submit his inspection report to the Board.

MINIMUM SUBSCRIPTION.

The Directors will not proceed to allotment unless at least 5% of the authorised Capital is subscribed and the application money due in respect of the shares so subscribed is received by the Syndicate.

INTEREST OF DIRECTORS AND THE FOUNDER.

The Directors have no interest in the promotion of the Company other than the benefit arising from the shares held by them and the fees payable to them under the articles except Sriman Swami Dayanandjee, the founder of the Syndicate, to whom in consideration of his labour and timely-help tendered in the work of organising the Syndicate and making the concern in working order and paying from the beginning with the patronage and support of Sri Bharat Dharma Mahamandal. The founder's shares in the Capital of the Syndicate,

as mentioned in the memorandum of Association will be dedicated for the benefit of the Sri Bharat Dharma Mahamandal—a Religious All-India Association registered under Act XXI of 1860 in the name of the Mahamandal Trust.

QUALIFICATION OF DIRECTORS.

No person shall be eligible for election as a Director unless he is a Varnasram Dharmi and holds as his own right shares of the Syndicate of the face-value at least of Rs. 1,000 or he is a nominee of holder of its shares of the face-value of at least Rs. 10,000.

COMMISSION.

The amount of Commission payable to Agents for procuring subscriptions for shares in the Capital of the Company shall not exceed $2\frac{1}{2}\%$ on face-value of the shares procured.

PRELIMINARY EXPENSES.

The amount of preliminary expenses of the Company have been estimated at Rs. 15,000.

CONTRACTS.

The following agreements have been or will be entered into :—

1. An agreement between the Syndicate and the Viswanath-Annapurna Dan Vandar (a Charitable Institution registered under Act XXI of 1860), Benares, to purchase the Stock in Trade of the Nigamagam Book Depot which has been appraised at Rs. 33,769-3-9, out of which Swami Dayanandjee, as Secretary of the Vishwanath Dan Vandar, has kindly consented to leave Rs. 10,500 by way of further support to the

Syndicate as its founder. The Balance Rs. 23,269-3-9 is to be paid to the vendors as follows :—

	Rs.
400 Ordinary Shares of Rs. 25 each	10,000
100 Preference Shares of „ 50 ”	5,000
30 Deferred Shares of „ 100 ”	3,000
CASH ...	5,269-3-9
Total	Rs. 23,269-3-9

2. Agreement between the Syndicate and the Mahamaya Trust of Sri Bharat Dharma Mahamandal (an Association registered under Act XXI of 1860 with its Head Office at Benares) to acquire land on permanent lease of the office building of the Syndicate.

Kumar Kavindra Narain Singh of the Benares Raj family, a promoter of the Syndicate will decide the amount which should be *Nazarana* and yearly rent for the land of office premises of the Syndicate. The amount of *Nazarana* so decided shall be payable to the lessor in shares of the Syndicate till shares are available at par with the Syndicate.

3. An agreement between the Syndicate and the Secretary, Sri Bharat Dharma Mahamandal, to purchase the press together with all stock in trade and its good-will and the building in which the Head Office of the Syndicate is at present situate from the Sri Bharat Dharma Mahamandal for Rs. 52,000.

4. An agreement between the Syndicate and Babu Batuk Prasad Khattry by which he is to be appointed Managing Director of the Syndicate on terms and remunerations to be determined by the Directors in any Meeting.

As soon as the agreements are completed they may be inspected during the office hours at the registered office of the Syndicate, Jagatgunj, Benares City.

Applications for Shares should be made on the form accompanying the prospectus and forwarded with a remittance of the amount of deposit to the Managing Director or the Banker of the Syndicate. When no allotment is made the deposit will be returned in full and when the number of shares allotted is less than the number applied for the balance of the deposit will be applied towards remaining payments.

Prospectus and form of application can be obtained at the office of the Syndicate or from Dharmaranjan Babu Batuk Prasad Khattry.

MISCELLANEOUS.

A Subscriber subscribing one Deferred Share will be entitled to get free of charge either of the two weekly Newspapers—Mahashakti in English and Bharat Dharma in Hindi—and will also be entitled to the surplus dividend after deducting the annual subscription of the Weekly Journal he subscribes.

A subscriber subscribing shares of any denomination of not less than Rs. 500 will be entitled to become a Commission Agent of the Newspaper or of the Book Depot Department as also to get every possible benefit of the other departments of the Syndicate.

DEVASEVA.

X.

As usual the daily and occasional worship and religious rites were properly and carefully observed in the Sanctum of Sri Mahamandal Head-quarters during the year under report. Over and above the daily worship of the principal deity as well as of Sri Hanumanji in the *niche* at the base of the flag-staff on the roof of the main building (where the

small temple of Sri Hanumanji is situated) and the prescribed home, etc., duly observed in connection with the half-yearly ceremony of the Mahamandal flag, the following list of worship performed on special occasions has been sanctioned by the Mahamandal Committee :—(1) Chaitra Navaratra Mahapuja, (2) Ram Navami, (3) Jhankar Jayanti, (4) Ganga Dashara, (5) Ganesh Jayanti, (6) Krishna Janmashtami, (7) Saradiya Navaratra Mahapuja, (8) Indra Puja, (9) Lakshmi Puja, (10) Maharas Puja, (11) Jagadhatri Puja, (12) Vaikuntha Chaturdashī Puja, (13) Shyama Puja, (14) Hanuman Jayanti, (15) Datta Jayanti, (16) Ganesh Chaturthi, (17) Saraswati Puja, on Vasant Panchami, (18) Surya Jayanti, (19) Dole Utsav, i.e., Holi, (20) Mahashivratri Puja. These ceremonies were commenced last year to which no additions were made during the year under review :—

“Next year it has been proposed to set up a separate Gayatri Mantra Temple of which there will be a daily regular worship like that of Veda Bhagawan. Gayatri Mantra in the Hindu world has got a singular importance; it is the highest of all the Mantras and is held in the highest esteem by all the Hindus irrespective of other differences in their details. It is the watchward of every Hindu who finds in it perfect panacea for his worldly achievements as well as spiritual advancement. No Hindu institution, society or movement can do without having a special regard for the protection and due performance of Gayatri Puja. As such, the Sri Mahamandal thought it rather incumbent on it to start a separate temple for the worship of such a sacred and important Hindu tenet of mystic origin and by the beginning of the year 1923, the proposed scheme in this connection is sure to be brought into complete operation.”

Our students of the Hindu College of Divinity are strictly enjoined to join the worship and to chant Shastric

hymns and mantras every morning and evening at the time of Arti.

HINDU RELIGIOUS UNIVERSITY.

(EXAMINATION BOARD)

XI.

Sri Mahamandal since its registration as an All-India Socio-religious Organisation founded a special department which aims at the resuscitation of the Indian Vidya Pithas *i.e.*, ancient seats of learning, revival of Rishi-ordained Hindu culture by means of imparting religious education in schools and colleges and maintaining a Hindu Religious University with its head-quarters at Benares, the religious metropolis of the Hindus and its examining centres all over India. This very important line of the Mahamandal activity, together with the diffusion of Hindu religious education by other means, constitutes the original "Sarada Mandal" scheme of the founder of the Society. The boundless good that will result from fulfilling these national objects is perfectly obvious. His Highness the Maharajadhiraj of Durbhanga, the General President of the Mahamandal, put the idea before the public, but though its feasibility and value were self-evident it was thrown into the background by an All-India Hindu University agitation of the leaders of the present Benares Hindu University.

As the Mahamandal considers the scheme only to be feasible for maintaining the original intellectual and spiritual characteristics of the Hindu race and the original features of Sanatan Dharma, considering that it would be a work wholly within our competence for the carrying on of which no outside resources or machinery in the beginning is required, the leaders of the Society continued their undaunted efforts for its completion. At a time like the present when forget-

ful of the inextinguishable light burning in our home, we are running madly after the Will-o-the-wisp across the waters in search of little illumination, it is not at all an easy task to set a scheme on foot and to keep it going on. Still, it is a matter of satisfaction that much progress has been made in the past so as to justify the hope of marked success in future. A glance at our past annual reports will easily satisfy our Patrons, Members and Supporters how our Departments—(a) Hindu College of Divinity, (b) Our Literary Output, (c) Religious Training in Schools and Colleges, (d) Restoration of Vidya Pithas, and (e) Worthy Peace Memorial are successfully working towards the fulfilment of these aims.

The Council of Sri Bharat Dharma Mahamandal considers that the time has now come to establish a Board at the head-quarters of Sri Mahamandal for holding Title Examinations all over India through our Provincial Centres and Branch Societies for the present in the following subjects :—

(a) “ Upadhyaya ” Examination, (b) “ Mahopadhyaya ” Examination in the Vaidic Philosophy, Literature, Dharma Shastra, etc., (c & d) “ Purohit ” (Hindu Priesthood) Examination of two grades, *viz.*, Vaidic and Smarta as well as Smarta and Tantric, (e) “ Dharmacharya ” Examination, the highest examination in connection with Hindu Priesthood, (f) Examination in Hindi Language, the *lingua franca* of India, (g) The first Title Examination of the Religious Preachers.

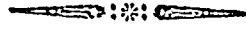
The Board of Pandits connected with Sri Mahamandal, vested with powers of management and examination has been formed consisting of the following Sanskrit scholars with power to add to their number :—President:—Mahamahopadhyaya Mahamahapadhyapaka Pandit Annada Charan Tarkachudamani; Members:—Vidyalankar Surya Narayan Shastri, Mimansabibhushan Pandit Srikantha Shastri, Sahitya-bhushan Pandit Govinda Shastri Dugvekar, Smritisudhakar.

Pandit Shashibhushan Smrititirtha, Sriman Satish Chandra Bharati, M.A., Pandit Kailas Chandra Chakravarti, B.A., Pandit Gopal Chandra Vedantashastri; Secretaries:—Pandit Shyam Sundar Vyakaranacharya, Pandit Radhika Prasad Vedantashastri, Pandit Vindhyaeshwari Prasad Shastri Kabya-tirtha and Pandit Taramohan Vedantashastri.

THE BOARD WILL BE STYLED "BARANASI VIDYA PARISAD."

Sri Mahamandal, with its present resources and with the aid of Provincial Centres all over India as well as with its hundreds of Branch Societies scattered all over the country, will be able to organise the great educational undertaking. The rules and regulations of the examinations and the list of subjects and books as well as description of Rewards, Prizes, Medals and Honor-cloth (Khilat) have been prepared by the above-mentioned Board and passed by the Local Committee of Management of the Society. The copies of the rules, lists, etc., are given below.

वाराणसी विद्यापरिषत् ।



विदितमस्ति सर्वेषां श्रीश्रीविश्वेश्वरनगर्यामिह वाराणस्यां
 श्रीभारतधर्ममहामण्डलाभिधा भारतीयार्यजातीयानामद्वितीया
 महती धर्मसभा राजकीयनियमेन संस्थापितासीदिति । सा च यथा-
 विधि कर्माणि समारम्भाणा यथासमये तानि सम्पादयन्ती रश्मभिरा-
 दित्य इव यशोभिश्चकाशाञ्चकार । एतस्या आरम्भदिवस एव तैस्तैः
 सम्पादकैरुद्देश्यराजीनामुद्देश्यान्तराणि एतान्यपि स्थितानि यथा-
 समयसम्पादनीयत्वेन निश्चितान्यासन्, तेषामेकं भारतवर्षीयविद्या-
 पीठानां पुनरुज्जीवनसाधनम्, एवमार्याणां परमधर्मक्षेत्रे काशीधास्त्रि

तादृश एको धार्मिकविश्वविद्यालयः संस्थापनीयः येन वर्णाश्रम-धर्माणां संस्कृतविद्यानाञ्च वास्तविकी समुन्नतिः सम्पद्यत इत्यपरं, तृतीयञ्च श्रीमहामण्डलं तत्प्रान्तवर्तिमण्डलानि शाखासमितीरपि केन्द्रीकृत्य भारतवर्षीयसर्वदेशीयानां विद्यावदन्तेवासिनां प्रतिवत्सर-मुपाधिपरीक्षाग्रहणेन विदितगुणानुरूपं तेभ्यो मानपत्र-सुवर्णपदक-रौप्यपदक-पुस्तकादीनि पारितोषिकानि प्रदाय मानवस्वरूपाधिभिश्च तान्भूषयित्वातेषां प्रोत्साहनम् । अमुष्य शुभोद्देश्यस्य निद्वये श्रीमहामण्डलकार्यसम्पादकैर्मनस्विभिर्धर्माचार्यैराचार्यराजन्यवर्गैरन्यैश्च प्रान्त-वर्त्तिमाननीयसभ्यैः समन्वितायाः भारतवर्षीयप्रतिनिधिसमितेरनु-मत्या श्रीमहामण्डलमन्त्रिसभा वाराणसीविद्यापरिषदभिधानां समि-तिमेकां संस्थापयामास । सा च परिषत् भारतवर्षस्य विभिन्न-प्रान्तेषु परीक्षाकेन्द्रस्थानानि संस्थापयन्ती तेषु तेषु कथितपरीक्षा-ग्रहणं करिष्यतीत्ययं भारस्तस्याः परिषदः शिरसि समर्पितः ।

संस्कृतोपाधिपरीक्षाणां नामानि ।

(१) उपाध्याय-परीक्षा । (२) महोपाध्याय-परीक्षा । पौरो-हित्यपरीक्षयोर्द्वे नामनी—(३) स्मार्त्तकर्मविशारदपरीक्षा । (४) श्रौतकर्मविशारदपरीक्षा च । गुर्वाचार्यसम्बन्धीयपरीक्षा—(५) धर्मोपाध्यायपरीक्षा—(६) धर्मोपदेशकपरीक्षा । हिन्दीनाम्नी भाषा वतमानभारतवर्षस्य राष्ट्रभाषा, तस्या उन्नतये या हिन्दीभाषापरीक्षा सा राष्ट्रभाषाविशारदपरीक्षेति कथ्यते । (७) राष्ट्रभाषाविशारद-परीक्षा ।

(१) उपाध्यायपरीक्षायाः पाठ्यपुस्तकानि ।

प्रथमदिवसीयप्रथमपत्रम् व्याकरणसाहित्ययोः (तत्र गद्यकाव्य-पद्यकाव्यदोषगुणरीतिच्छन्दोऽलंकारप्रभृतयः प्रष्टव्याः) व्याकरण-विषये व्युत्पत्तिरावश्यकी साणि प्रष्टव्या भवेत् । द्वितीयपत्रं,

दर्शनशास्त्रस्य—पंचदशी, सांख्यतत्त्वकौमुदी, मुक्तावली, न्याय-
प्रस्थानकौमुदी, सांख्यप्रस्थानकौमुदी, मीमांसाप्रस्थानकौमुदी च ।
तृतीयपत्रं गीतयोरुपनिषदां रामायणस्यच—ईशोपनिषत्, केनोप-
निषत्, मण्डूकोपनिषत्, शम्भूगीताशक्तिगीते, योगवाशिष्ठरामा-
यणस्य वैराग्यप्रकरणपर्यन्तम् । चतुर्थपत्रं धर्मशास्त्रस्य—मनुसंहिता
याज्ञवल्क्यसंहिता च । पञ्चमपत्रं गीतापुराणमीमांसाशास्त्राणां-
मार्कण्डेयपुराणं, विष्णुपुराणं, सन्यासगीतापूर्वार्द्धम्, अर्थसंग्रहश्च ।

(२) महोपाध्यायपरीक्षायाः पाठ्यपुस्तकानि ।

प्रथम पत्रम्—उपाध्यायपरीक्षाप्रथमपत्रीयपरीक्षितव्यविषयाति-
रिक्तमार्पसाहित्यवैदिकसाहित्यवैदिकच्छन्दोवैदिकव्याकरणविषयेषुच
व्युत्पत्तिरावश्यकी । द्वितीयपत्रम् दर्शनशास्त्रस्य—भाष्यसहितम्
न्यायप्रस्थानं, सांख्यप्रस्थानं, काण्डव्रयानुयायि मीमांसाप्रस्थानं च ।
तृतीयपत्रं गीतोपनिषद्रामायणानां-छान्द्याग्यबृहदारण्यकोपनिषदौ
सभाष्ये, भाष्यसहिता कठोपनिषच्च । श्रीमद्भगवद्गीता भाष्य-
सहिता, धीशगीता, सूर्यगीता, विष्णुगीता, योगवाशिष्ठरामायणं
च । चतुर्थपत्रं धर्मशास्त्रस्य—ऊनविंशसंहिता, सभाष्या मनु-
संहिता, सभाष्या याज्ञवल्क्यसंहिता च । सन्यासगीता श्रीमद्-
भागवतं च । पञ्चमपत्रम्—देवीभागवतं, शास्त्रार्थदीपिका, गोभिल-
गृह्यसूत्रं, आश्वलायनगृह्यसूत्रं महाभारतं च ।

(३) श्रौतकर्मविशारदपरीक्षायाः पाठ्यपुस्तकानि ।

संहिता, दर्शपौर्णमासपद्धतिः, श्रौतसूत्रं, कल्पसूत्रं, सोमयागादि-
प्रयोगः, कुण्डसिद्धिः, धर्मकर्मदीपिका, व्याकरणसाहित्ययोः
व्युत्पत्तिपरीक्षा, देवार्चनग्रहयागसंस्कारश्राद्धमन्त्रार्थविषयक-
परीक्षा च ।

(४) स्मार्त्तकर्मविशारदपरीक्षा ।

दशकर्मपद्धतिः अथवा षोडशसंस्कारः, श्राद्धविवेकः, प्रतिष्ठाम-
यूखः, शान्तिमयूखः, देवार्चनवारिधिः, त्रिवेदीयश्राद्धप्रयोगः, आहि-
कतत्त्वं, धर्मकर्मदीपिका, व्याकरणसाहित्ययोः साधारण-परीक्षा च ।

(५) धर्माचार्यपरीक्षायाः पाठ्यपुस्तकानि ।

(१) धर्माचार्यपरीक्षां दिक्षुभिः छात्रैः श्रौतकर्मविशारद-स्मार्त्त-
कर्मविशारदपरीक्षयोरन्यतरपरीक्षायां महोपाध्यायपरीक्षायाश्च अव-
श्यमेवोत्तीर्णता सम्पादनोपा भवेत् । तदैवाधर्माचार्यपरीक्षां दातु-
मधिकारः प्राप्येत । (२) निखिलदर्शनज्ञानपुरस्सरं शुद्धाद्वैताद्वैतताद्वैत
विशिष्टाद्वैताद्वैततपाशुपतेत्यादिसाम्प्रदायिकदर्शनशास्त्रस्य ज्ञानस-
म्पादनं कर्त्तव्यं । (३) मन्त्रयोग-हठयोग-लययोग-राजयोगसंहिताः,
मन्त्रमहोदधिः, तन्त्रसारः । (४) विष्णुगीता-शम्भुगीता-धीशगीता-
सूर्यगीता-शक्तिगीताः, देवीभागवतम्, श्रीमद्भागवतम्, शिव-
पुराणम्, आदित्यपुराणम्, विष्णुपुराणं, गरुडपुराणञ्च, रुद्रयामलम्,
शक्तियामलम्, धीशयामलम्, आदित्ययामलम्, विष्णुयामलञ्च ।

(६) उपदेशकपरीक्षाके पाठ्यपुस्तक ।

. धर्मकल्पद्रुम ६ खण्ड, नवीनदृष्टिर्मे प्रवीणभारत, प्रवीणदृष्टिर्मे
नवीनभारत, धर्मचन्द्रिका, आचारचन्द्रिका, योगदर्शन, भगवद्गीता,
इतिहास, भूगोल, पदार्थविद्या, वक्तृताविषयक परीक्षा ।

(७) राष्ट्रभाषाविशारदपरीक्षाके पाठ्य पुस्तक ।

(१) धर्म—धर्मकल्पद्रुम खण्ड १ से ६ तक, नवीनदृष्टिर्मे
प्रवीणभारत, प्रवीणदृष्टिर्मे नवीनभारत, गीतारहस्य, दासबोध,
संक्षिप्त महाभारत । (२) पद्य साहित्य—विद्यापतिकी पद्यावली,

कवीरश्री साखो, तुजानरसखान, छत्रप्रकाश, प्रेमचन्द्रिका, राम-चन्द्रिका, संक्षिप्त सूरसागर, जगद्विनोद, भूषणग्रन्थावली, विनय-पत्रिका, संक्षिप्त मानस, सतसई, कविताकौमुदी, भारतभारती ।
 (३) गद्यसाहित्य—कृपिशाल, सम्पत्तिशास्त्र, स्वास्थ्यरक्षा, गोरस और गो-वर्द्धन, शरीर रचना, शालोपयोगी भारतवर्ष, भारत-की साम्प्रतिक अवस्था, वैद्यक शिक्षा, व्याकरण, नाटक, हिन्दीका इतिहास, इतिहासतत्त्व, शासन पद्धति, पार्लमेंट, लेखनकला ।
 (४) गद्यपद्य—अलङ्कारमंजूषा, काव्यनिर्णय, छन्दःप्रभाकर, हरि-श्चन्द्रके नाटक, उत्तर रामचरित, हर हर महादेव । (५) अन्यान्य—भारतकी कोई प्रान्तीय भाषा, संस्कृत या अंग्रेजीसे हिन्दीमें अनुवाद करना । समस्यापूर्ति (व्रजभाषा और खड़ी बोलीमें), निबन्ध लेखन समालोचना ।

वांराणसीविद्यापरिषदो नियमराजयो निर्दिश्यन्ते ।

(१) परीक्षायाः प्रधानकेन्द्रस्थानं श्रीकाशीधाम । अत्रैव सर्वाणि पञ्चपत्राणि विरचितानि भविष्यन्ति । अन्येषु केन्द्रेषु तैरेव प्रेषितैः पञ्चपत्रैः परीक्षा गृहीता भवेत् ।

(२) प्रतिवत्सरमेव परीक्षा वासन्तीयमध्ये मासि गृहीता भवेत् ।

(३) श्रीभारतधर्ममहामण्डलस्य यानि प्रान्तमण्डलानि याश्च शाखासमितयः सन्ति तेषां तासाञ्च यस्मै यस्यै वा प्रधान-समितिः परीक्षाग्रहणेधिकृतिं प्रदास्यति तस्मिन्तस्याञ्च परीक्षा गृहीता भवेत् ।

(४) येषु प्रदेशेषु श्रीभारतधर्ममहामण्डलस्य न काचित् शाखासमितिरस्ति तेष्वपि तत्रत्यैरन्ततः सप्तभिः सभ्यैरनु-रुद्धा प्रधानपरिषत्तेभ्यः परीक्षाग्रहणे केन्द्रस्थापनेचाधिकृतिं प्रदा-स्यति ।

(५) प्रतिप्रश्नपत्रं पूर्णसंख्याशतं भवेत् । येन प्रतिप्रश्नपत्र-
मन्ततश्चत्वारिंशत् संख्या लभ्यते परीक्षायामसौ समुत्तीर्णो भवेत् ।
येनान्ततः पष्टि संख्या लभ्यते स द्वितीय श्रेण्याम् , एवं येन प्रतिपत्रं
पञ्चसप्ततिसंख्या लभ्यते स प्रथमश्रेण्यामुत्तीर्णो भवेत् ।

(६) परीक्षार्थिभिः परीक्षासमयात् मासद्वयात् पूर्वं श्रीभारत-
धर्ममहामण्डलस्य प्रधानकार्यालये वाराणसीविद्यापरिषदः कार्य-
सम्पादकसविधे स्वस्वपरीक्षावेदनपत्रं प्रेषणीयं । निर्दिष्टसमयात्
परं न गृहीतं भवेत् ।

(७) धर्माचार्योपदेशकपौरौहित्यपरीक्षासु केवलं ब्राह्मणानामे-
वाधिकारो भवेत् ।

(८) सर्वैरेव परीक्षार्थिभिः वाराणसीविद्यापरिषदो निर्दिष्ट-
नियमानुवर्त्तिभिर्भवितव्यं । यदि कश्चित् परीक्षार्थी निर्दिष्टनियमा-
नतिक्रम्यविरुद्धेपथि वर्त्तमानः परीक्षायामत्युत्कर्षमपि दर्शयति,
तथापि तस्मै परीक्षार्थिने मानपत्रं पारितोषिकादिकं न किमपि
परिषदा प्रदेयं ।

(९) सर्वासु परीक्षासु उपदेशकपरीक्षा-राष्ट्रभाषाविशारद-
परीक्षेत्रासु परीक्षार्थिभिः स्वस्वोत्तरपत्राणि संस्कृतभाषया
लेखितव्यानि ।

(१०) परीक्षायाः पूर्वं परिषद्कार्यसम्पादकैः परीक्षार्थिनां
परीक्षादानानुमतिपत्रं प्रेषणीयं । तत्र तैरेव परीक्षास्थानं परीक्षा-
समयं च परीक्षार्थिनो विज्ञापयितव्याः ।

(११) उपदेशकपरीक्षां विहाय नान्यत्र मौखिकी परीक्षा
भवेत् ।

(१२) सर्वैरेव परीक्षार्थिभिः स्वस्वोत्तरपत्रं देवनागराक्षरेण
लिखितव्यम् ।

(१३) द्विशत-शत-पंचाशत्-पंचविंशति-राजतमुद्रा-स्वर्णपदक-
रौप्यपदक-मानवत्वादीन्यपि पारितोषिकाणि परीक्षोत्तीर्णभ्यो यथा-
सम्भवं प्रदास्यन्ते ।

(१४) परीक्षोत्तीर्णानां प्रत्येकं प्रशंसापत्रम् एतत्परिषत्प्रधाना-
ध्यक्षेण नरपतिना स्वाक्षरीकृतं भवेत् ।

एता नियमराजयः सम्प्रतिसंक्षेपेण प्रकाशिताः परन्तु ता विस्त-
रेण प्रकाशयितुं पुस्तकमेकं विशेषनियमराजिरञ्जितं मुद्रयित्वा प्रका-
शितं भवेत् । परीक्षार्थिभिः स्वस्वज्ञातव्यनियमा स्तस्मिन् पुस्तके
द्रष्टव्याः ।

RELIGIOUS EDUCATION.

The Sri Mahamandal has successfully done a good deal in introducing religious education in various parts of the country by means of its valuable publications and sending preachers to different centres of learning from time to time. The want of religious education specially secular institutions run and managed by or under the guidance of Government has been very kindly felt by almost all the sections of the Indian people and this want has been to a very appreciable extent fulfilled by this Society by bringing out suitable literature and by preparing trained workers in the shape of religious preachers, and Upadeshaks who often go out to propagate the useful work done by the Society up to this time and impressing the desirability of adopting its publications for the study of young people at school. Communications on the subject have also been opened with the Government in the matter, as well as with some of the leading Indian States who are gradually making due allowances and suitable provisions for the students being given religious education in schools and colleges. The books published by Mahamandal for the religious instruction of the boys and girls are specially adopted to the requirements of the life of Indian students. During the year

under report many of them have already been highly appreciated by the Educational Officers of Government and Indian States. The Director of Public Instruction of Bengal has included a selected number of these books in the approved list of prize and library books maintained in the education department and the Alwar State has approved them as text-books for its schools.

It will thus be clear that the Mahamandal fulfilled a great national need by bringing out such valuable publications and presenting them before the educated public for their destinal benefit and spared no pains to make them successful.

No thinking Hindu needs be told in so many words of the vital importance of teaching Hindu students—both male and female—who are being brought up under the prevailing system of purely secular Godless material education, the essential principle of Hindu Dharma the *Summum Bonum* of every Hindu life. It is simply by the reason of the ignorance of their own religion and philosophy that the Hindus are labouring under so many troubles and vicissitudes of life and no other way for removing these troubles can be conceived but the removal of ignorance on the score of Hindu religion and Hindu philosophy. The Mahamandal has recognised from the first that no effective and lasting work in this direction could be done unless our boys and girls in schools and colleges receive regular religious education.

An insuperable obstacle had stood in the way of religious teaching in schools and colleges, viz., the want of trained and worthy teachers. By Shri Vishwanath's grace this great and pressing want has been removed as the Hindu Divinity College of the Mahamandal is turning out every year a good batch of trained teachers. The College has thus solved the problem by insuring an unbroken supply of teachers who by their education and noble examples of selfless services are

fulfilling the great desideratum of the Hindu India. Besides this the nucleus of the Arya Mahila Mahavidyalaya—the Ladies' College has also been set on foot for training Hindu ladies of noble families who can turn out as efficient teachers in girls' schools and colleges for imparting true Hindu religious education to our girls.

No religious teaching is possible without the help of religious text-books. The publication department of the Mahamandal was therefore up and doing for the past few years in bringing out a regular series of religious text-books for schools and colleges and for female institutions. We are happy to inform your constituents and the general Hindu public that by breathless exertion the Mahamandal has succeeded in unearthing a precious number of religious publications forming a regular series for gradually advanced classes in schools and colleges. We give below the names and short descriptions of some of the text-books that may be with advantage introduced in schools and colleges for importing religious education to students.

(1.)—THE WORLD'S ETERNAL RELIGION.

The very name indicates the super-sectarian catholicity of this important religious treatise. No such work has hitherto appeared in English giving in a nutshell as well as in a suggestive manner the real exposition of Hindu religion in all its phases. It will certainly be a most learned and interesting study for the M.A. or B. A. Class Students and can be safely included in their curriculum. The names of the 24 Chapters given below tell their own tale. They are—(1) Foreword, (2) Universal Religion, (3) Classification of Religion, (4) Law of Karma, (5) Worship in all its phases, (6) Practice of Yoga through Mantras, (7) Practice of Yoga through physical exercise, (8) Practice of Yoga through finer forces of Nature, (9) Yoga through power of reasoning,

(10) The Mystic Circle, (11) Love and Devotion, (12) Planes of knowledge, (13) Time, Space, Creation, (14) The Occult World, (15) Evolution and Reincarnation, (16) Hindu philosophy, (17) The System of Castes and stages of life, (18) Woman's Dharma, (19) Image worship, (20) The great sacrifices, (21) Hindu Scriptures, (22) Liberation, (23) Education, (24) Reconciliation of all Religions. Not only the Hindus but the followers of all religions in the world can profit by the light the book is intended to give. It furnishes ample food for reflection of learned scholars and deep students of comparative philosophy.

(2.)—PRAVIN DRISHTI ME NAVNI BHARAT.

The burning problems of the day—social, political, moral, religious and spiritual and their full solutions in the light of the wisdom of the ancients. This important treatise like the under-mentioned *Navin Drishti me Pravin Bharat* presents another important phase of the Hindu religion and the Hindu Society and furnishes ample lessons to the research scholars and sound students of the college. The big Hindi book is complete in two volumes and can be introduced as text-book for the B.A. Class Students.

(3.)—SADHAN CHANDRIKA.

Religious text-book for the 1st year class students. This important book deals with all matters of practical and theoretical Yogas, e.g., Mantrayoga, Hathayoga, Layayoga, Rajayoga, Bhaktiyoga, etc. The philosophy of the nine systems of Upasana has also been set forth in the book.

(4.)—SHAstra CHANDRIKA:

Religious text-book for the 2nd year students of the college. Elaborate descriptions of Hindu scriptures from the Vedas down to the Tantras form the pregnant theme of this treatise.

(5.)—DHARMACHANDRIKA.

A religious text-book in Hindi suitable for the 10th class students of schools. The universal spirit of Sanatan Dharma, its four divisions as Sadharan Dharma, Vishesh Dharma, Asadharan Dharma and Apad Dharma; the different branches of Sadharan Dharma, Caste system, Naridharma Aryadharma. Rajdharma, Brahmacharya and other Ashramas. The philosophy of Karma, the philosophy of Sandhya, five Mahayajnas and sixteen Samskaras, the philosophy of final emancipation, have been elaborately set forth in this book. It will also make an interesting and profitable study for college students of the 1st or 2nd year classes.

6.—NAVIN DRISHTI ME PRAVIN BHARAT.

This is a most interesting Hindi treatise meant for religious teachings in the Matriculation class, viz., 9th or 10th class. The glories of ancient India—material, moral, religious, spiritual in all their aspects have been thoroughly dealt with in the book and supported by authentic quotations from the modern scholars and antiquarians of the East and the West. The exhaustive descriptions bring into the boldest relief the unparalleled supremacy of the ancient Hindu civilisation. This is a unique text-book to treasure the student's heart with the signal glory of our illustrious worthies of the past.

(7.)—ACHAR CHANDRIKA.

This is a Hindi text-book for the 8th class students. The principles of Hindu Sadacharas with their full scientific explanations have been laid down in this book. This is a nice text-book for being familiar with the importance of the various systems of Hindu Sadacharas.

(8.)—NITI CHANDRIKA.

This book contains instructive essays and some nice Sanskrit Slokas with their Hindi renderings for imparting

moral lessons to the students of the 7th class. The book *Shastra Sopan* containing brief descriptions of Hindu Shastras can also be taught in this class.

(9.)—CHARITRA CHANDRIKA.

Illustrious characters from the Vedic period down to the present have been collected in this text-book meant for the 6th class students. The readers of this important book will certainly gather inspiration from the said characters to mould their future lives. The book *Brahmacharya Sopan* containing some practical lessons about Brahmacharya may also be taught in this class.

(10.)—DHARMA SOPAN.

Rudimentary lessons in Dharma and several such religious topics have been set forth in this book. The 5th class students can read this book and get an outline of Hinduism from the study

(11.)—DHARMA PROSHNOTTARI.

Contains important points of Sanatan Dharma very nicely dealt with in the form of questions and answers. This will make a nice text-book for the 4th class.

(12.)—SADACHAR SOPAN.

This short treatise is meant for the beginners for the 3rd class students of schools. It contains short lessons about Hindu Sadachar for the daily practice of little boys just entering into the student life.

We have thus in hand an elaborate scheme of furnishing religious text-books to all the school and college classes. The scheme of preparing suitable religious text-books for school and college girls has also been fulfilled and we have brought out a series of such text-books, viz., Nari Dharma, Bharat ki Satistriyan, Kanyashiksha Sopan, etc., for the

systematic religious education of Hindu girls both in schools and colleges.

Our Sanskrit religious text-books for Sanskrit Colleges and Pathshalas are important enough to cope with the demands of the day and can profitably be introduced in all Sanskrit Colleges and Pathashalas. The *five Gitas*, (1-5)—the Vishnu Gita, the Shakti Gita, the Sambhu Gita, the Surya Gita and the Dheesh Gita—are replete with the deepest mysteries of the Hindu religion and are certainly capable of allaying the thirst of philosophical knowledge. They are also a sure panacea for all sectarian bickerings prevailing in the present day. (6) The Upadesh Parijat—also contains brief and wise descriptions about Hindu Shastras and the method of delivering religious speeches. (7-10)—The Yoga Sanhitas,—Mantra Yoga Sanhita, Hatha Yoga Sanhita, Laya Yoga Sanhita and Raj Yoga Sanhita, cover all practical lessons of the Yoga Shastra and sundry methods of Yoga practice. These four Sanhitas will also remove all sectarian differences from the spiritual teachers belonging to the various sects of Hindu religions. The Mantra Yoga Sanhita and Hatha Yoga Sanhita are already out. The other two are in the Press. The Sanskrit commentaries of several Darshanas. (11-14) Yoga Darshan, Karma Mimansa Darshan, Daivi Mimansa Darshan, Sankhya Darshan are in the Press. They will make complete matters of philosophical study for the students of Sanskrit Colleges and Pathashalas. (15) The Dharma Sudhakar, another Sanskrit text-book already in the Press, is also a valuable contribution to the treasury of Sanskrit text-books.

The department of the Mahamandal for providing School, Colleges and Pathashalas with suitable religious text-books has thus fulfilled its quota of duty to the entire satisfaction of the Hindu public. We earnestly invite any suggestion and advice of the learned *savants* and leaders of the

community which may contribute to further embellishment of our useful scheme.

The big volumes of *Sri Dharmakalpadruma*, the encyclopædia of Hindu religion can be presented as prizes to the deserving students, heading the list or shining in the religious class. We recommend them to our generous constituents and the religious Hindu public for the encouragement of the the students. This will breed sufficient emulation in them also in their exertion to gain the first prize. *Stotra-Kusumanjali*, *Gitabali*, *Mahamandal Rahasya*, and many other publications already in our stock may also be given as presents to the students of exceptional merit in religious subjects. Besides these we have got a series of Bengali religious publications fit for prize to the Bengali students. They can also be introduced as religious text-books for Bengali students in the schools and colleges of Bengal. They are Dharma, Purantatwa, Sadhantatwa, Janmantaratatwa, Arya Jati, Nari Dharma, Sadachar Siksha, Niti Siksha, Jatiya Mahayajna, Sadhan, Sandhya Rahasya, Sadhanpradip, Gurupradip, Jnanapradip and Bhakti Tatwa and many others are under preparation. All this will bring home to every heart the comprehensiveness of our religious educational scheme.

Now it is the prayer of the Mahamandal Council that all its constituents Samrakshakas and Pratinidhis, as also the office-bearers of Provincial Mandals and Branch Sabhas and the heads of Educational institutions should rise to the dire necessity and importance of the occasion and arrange in such a way that religious training be made an indispensable part of secular education in schools and colleges under their guidance or in their parts of the Province, so that the students reading in these seminaries may be blessed with a sound knowledge of the sacred religion of their illustrious forefathers.

LOCAL ACTIVITIES.

XII

The cause of the local activities of this parent institution are generally advanced by several local institutions directly connected with the Head Office of this Society. The following is a list of the progress of work done by some of them during the year under review :—

- (1.) To fulfil the great national requirement of the Varnashram Dharma Community, a national enterprise in the shape of a joint-stock commercial concern, has been established under the patronage and guidance of this Society, with an authorized Capital of Rs. 10,00,000, styled as Bharat Dharma Syndicate which has been separately dealt with in one of the foregoing Chapters.
- (2.) The important local institution, Sri Vishwanath Annapurna Dan Bhandar, has been given a separate Chapter in this report which speaks for itself.
- (3.) The Sarada Library attached to the Head-quarters of the Society, received a number of Sanskrit English and Vernacular books during the year under report. We want in our Head-quarters a store of books that should fully serve the purpose of general as well as religious study of all religions. Like the generous help of Mysore Darbar, the Parsi *Panchayat* of Bombay supplied the Central Library of the Hindus, with their publications regarding Zoroastrian Religion during the year.
- (4.) The Benares Centre of the Sanskrit University of Dacca, named "Saraswat Samaj," is working with satisfaction with the financial help and under

the auspices of the Mahamandal. The required help was given to its Managing Committee during the year.

- (5.) At the instance of the Mahamandal the pious Maharaja Bahadur of Kashimbazar and Bangaratna late Srijut Moti Lal Ghose, the Vaishnava leaders of Bengal had interested themselves in establishing a Mandir of Mahaprabhu Sri Gauranga in the Holy City of Benares, to remove the stigma from the great school of Bengal Vaishnavism.
- (6.) The Boarding House for the Sanskrit students in Bengalitola, Benares, which was taken directly under the control of Mahamahopadhyaya Pandit Annada Charan Tarkachuramani and in which the study of the Veda is compulsory for the boarders continued during the year.
- (7.) The Nigamagam Book Depot:—The nucleus of a Central National Store-house of Hindu religious books showed satisfactory progress during the year. The Depot has been proposed to be transferred to the said Bharat Dharma Syndicate, Limited, to form one of its departments.
- (8.) The Aryan Bureau of Seers and Savants discharged the utilitarian function of answering questions on religious, philosophical, and ritualistic subjects satisfactorily during the year. The number of members is increasing. It has lately become a very useful institution as regards its research work in the science of spiritualism, and has opened correspondence with spiritual Societies in Europe and America.

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- (9.) The Jirnoddharini Sabha and the Pishach Mochan Tirtha Restoration Samiti continued their efforts during the year, with the help of the Mahamandal. Steps have been taken to repair its principal temple as well as to fence the big plot of land on the southern-side of the tank kindly given to the Society by the local Municipality partly with brick wall and partly with barbed wire. The wire-fencing of the park has been completed during the year under report. This garden will be very close to the big plot of land lately purchased for our college and the Hall of All Religions.
- (10.) The Ayurvedic Sammilani and Ayurvedic Academy (the Society of Ayurvedic Physicians and school of Ayurvedic medicine) were kept working during the year by the selfless exertion of several well-known Vaidyas of Benares. It receives monthly aid from Sri Mahamandal.
- (11.) The ceremony of Arati of Mother Ganges at Manikarnika Ghat which had been introduced in the year 1919 by the Mahamandal, through the help of H. H. the Maharaja of Narsingarh and Bharat Dharma Lakshmi Maharani Sahiba of Khairigarh went on uninterruptedly during the year.
- (12.) The Arya Mahila Hitakarini Mahaparishat, its Home and School and its Journal the "Arya Mahila", have been referred to in a separate Chapter.
- (13.) The Mahamandal Shashtra Prakash Samiti, Ltd., remained in a state of *regor mortis*. It was already on its way to the grave. During the year under

review, His Holiness the Tikait Goswamiji Maharaj of Nathdwara and a few other shareholders approached the Local Government under Indian Companies' Act and they were successful in getting permission through the Collector and Magistrate of Benares, to appoint a Government Inspector to examine the books and affairs of the Company. The said officer has given a report to the Government favourable to the shareholders. The Company is at present in liquidation and an appeal in this case preferred in the Allahabad High Court on behalf of the said Goswamiji Maharaj and other shareholders is still going on.

- (14.) The Amateur Drama Party named Bharatendu Sangit Natak Mandali does not require any special review during this year.
- (15.) The Bharat Varshiya Arya Dharma Pracharini Sabha:—The affiliated local Society of Sri Mahamandal registered under Act XXI of 1860 showed some signs of vitality, owing to internal bickerings since last year and the case which was pending in one of the lower Courts in this connection has been decided amicably to the gain of the Society for Mahamandal as parent body has given necessary help in the matter.
- (16.) In the year 1920 a Society for the promotion of the Indian Arts and Hindu classical music styled as "The Bharat Kala Parishad" was established in Benares. The Mahamandal has rendered timely help and extended its patronage to the institution and encouraged its promoters in their noble undertakings. No particular report is necessary in this connection this year.

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- (17.) In the year 1921 under review another local Branch, named Varnashram Dharma Rakshini Sabha, was established in Benares for propaganda work under the auspices of Sri Mahamandal. It is gradually progressing under the guidance of its energetic Secretary and Pandit Dhoomavati Pandey.
- (18.) The Ganga Dashahara Utsab Mandali is working regularly and receiving annual grant from the Head Office.
- (19.) Last year the *ex-lady* students of the local Ayurvedic Sammilani established an Academy, named "Mahila Ayurveda Vidyalayay" for training ladies as governesses and for making them competent to give first medical aid. In this connection it would be noteworthy to state that a highly philanthropic gentleman Sriyut Anath Bandhu Guha, M.A., B.L., a leading lawyer of Dacca, has promised a munificent donation of Rs. 25,000 for helping the cause and a plot of land has been purchased for constructing a permanent building of the institution thereon. The Academy receives every encouragement from Sri Mahamandal and a regular monthly aid from Arya Mahila Hitakarini Mahaparishad as its affiliated body. All credit of founding and organising this academy is due to Srimati Promila Dasi.
- (20.) Last year a very important institution named Hahneman Homœopathic College was established by the joint effort of the local Homœopathic practitioners. The institution received regular and timely aid from the Bharat Dharma Mahamandal. Thanks are due to Dr. B. K. Bose,

M.D., the organiser of the institution for his noble undertaking. Nothing more in particular is to be said regarding this College this year.

(21.) *Girls Schools* :—During the year under report three Hindu Girls Schools, namely :—(a) Mahakali Pathshala, (b) Ramapura Kanya Pathshala, and (c) Khatri Kanya Pathshala received monthly grants and patronage from this Society.

(22.) *Widows Home* :—A widow home for the support of the Hindu helpless widows has been established by the Arya Mahila Hitakarini Mahaparishad with the direct help of the parent Society and a house has been specially engaged on rent for their lodging.

(23.) *Sanatan Dharma High School* :—The Sri Mahamandal extended its practical help and co-operation to the above School during the year under report, with a view to encourage the educational institution to run on national lines. It receives also a monthly contribution from the Society besides the benefit of the honorary services of a religious instructor deputed by the Mahamandal. Mahopadeshak Pt. Madan Mohan Shastri, the founder-Secretary of the School, deserves special acknowledgements for his sincere and commendable work done to the school in all its activities.

(24.) *The Hindu Music Club* :—Under the auspices of the Sri Mahamandal the above-named Club has been started which holds its weekly sitting every Monday regularly and is attended by several important personages. Eminent musicians from the locality and outside are entertained there and they all take active part systematically in

the proceedings of the weekly meetings that are held in the Mahamandal buildings. This is evidently an attractive feature and an unique idea of the Society for the encouragement of the classical music and its masters.

ENRICHMENT OF HINDI LITERATURE.

XIII.

Hindi should be the *lingua franca* of Hindusthan and no other language but Hindi can be the national language of India. The attention of the leaders and specially of the ascetic workers of the Mahamandal, since the beginning of this All-India Society, has been directed towards the enrichment of this language by direct or indirect means, and the Society has done much valuable work in this direction.

The biggest of the original works undertaken by any individual or any society, *re* the enrichment of Hindi literature, is the compilation of the Encyclopædia of the Sanatan Dharma named "Sri Dharma Kalpadruma." Regular series of this original book dealing with Hindu Philosophy, Theology, Hindu religion, Hindu spiritual and social sciences and all necessary informations regarding the spiritual culture of the Hindus, is being published in this great work. Six big volumes of royal size, consisting of 2,155 pages have already been published. The other volumes are under preparation, a greater portion of which has been completed during the year under review.

Up to the year under review 67 original works dealing with religious, social and philosophical sciences as well as religious text-books, Hindi commentary on Yoga Philosophy, Sankhya Philosophy, Dāivi Mimansa Philosophy, and Karma Mimansa Philosophy and Bhakti Darshan, about one dozen,

tracts and Hindi translated works, *viz.*, Guru Gita, Shambhu Gita, Shakti Gita, Vishnu Gita, Surya Gita, Dheesh Gita, Sannayas Gita, Mantrayoga Samhita, Hathayoga Samhita, Layayoga Samhita, Rajayoga Samhita, Kalki Purana, Tattwa-bodha, Ramgita, Kahawat Ratnakar (a big book of proverbs) as well as the first part of the original commentary on the Bhagavat Gita and a few other miscellaneous books, etc., have been prepared and with the exception of 4 or 5 all have been published. The books published for the enrichment of Hindi literature consist of 10,446 pages up to the year under reference, including a big volume on the utility of Hindu festivals.

We give below an idea about the unique book of proverbs in Hindi. It contains all available proverbs and familiar expressions in Hindi alphabetically, with corresponding proverbs in Sanskrit, English, Urdu, Persian and Arabic. It also contains a separate chapter of the original Sanskrit proverbs which are generally called Nayavali—with their detailed explanations in Hindi and English languages. The last part of the book will contain Sanskrit Subhashit—pithy sayings in Sanskrit—with explanations in Hindi. The book is in the Press. The above description will veritably prove how this will be a valuable acquisition to the treasury of Hindi literature. The book was originally taken up by the illustrious Ruling Chief of Dungarpur, H. H. Bharat Dharma Sudhakar Mahrawal, late Sri Vijoy Singh Bahadur, which is now being published with the aid of his State grant made by him for the purpose.

The Arya Mahila,—the illustrated and unique Quarterly of the Arya Mahila Hitakarini Mahaparishad—of the Mahamandal, was one of the foremost Hindi periodicals and appeared regularly during the year. The Hindi organ of Sri Mahamandal named Nigamagam Chandrika commands

the largest circulation among all classes of the Hindi-knowing public. It is an illustrated journal of a quarter of a century's standing.

For encouraging general literature in Hindi up to the end of the year 1921 titles, medals, certificates and other honours, 84 in number, were conferred upon the best writers in Hindi to which 4 honours were added during the year under review.

ENCOURAGEMENT OF HINDU MUSIC.

XIV.

The wonderful Science of Hindu Music, as proved by the Hindu Philosophy, has a peculiar relation with Vaidic rites of Hindu worship. In fact, this branch of oriental science possesses a singular element of its own quite unlike that of all other modern countries. The Hindu civilization owes much regarding its vitality to this most charming science and it also forms an essential part of Yoga and Upasana. It is for this reason that the leaders of the Mahamandal have always been doing their level best to give it a proper impetus and thereby maintain its sublimity.

Since the formation of the Society up to the previous year the Mahamandal encouraged this branch of learning by conferring titles and medals on 95 deserving persons all over India without distinction of caste and creed to which 2 distinctions were added during the year under review which will be seen from the list appearing in the report.

In connection with our Hindu College of Divinity and with the special class of music in the College, a club as stated in the chapter of "Local Activities" was started during the year with its regular sitting on every Monday which was attended by nearly all the noted musicians of Benares. Besides this

every care is taken by the club to entertain and honour the professors of music who often visit this religious metropolis.

THE DANBHANDAR.

XV.

As already announced in our previous report the Sri Viswanath-Annapurna Danbhandar is practically the charity department of the Head Office of Sri Mahamandal. It is a separately registered Society and is maintained mainly through the exertions and active help of the ascetic organiser of the Mahamandal. This philanthropic allied society has its several objects, *viz.*, aids to—(1) the destitute, (2) widows, (3) orphans, (4) students, (5) indigent scholars and writers, (6) the sick, (7) performance of last rites, (8) poor and respectable gentlemen burdened with marriageable daughters, (9) pilgrims, (10) sadhus, (11) poor grihasthas, (12) search of religious manuscripts, (13) publication of religious literature, (14) free distribution of religious books and tracts, and (15) 'Guptadan' at the wish of the founder.

This Society has been the means of rendering help to many really deserving persons standing in need of monetary relief since its very birth.

The Mahamandal receives much indirect help through this Society. Further more, a free kitchen is maintained by this fund for the Sadhu workers of the Mahamandal as well as for its Atithis and other visiting members and guests. The Sadhu workers receive no sort of help from the parent institution or any other Branch Society connected therewith. Their requirements are met by the sale proceeds of the Ascetic Organiser's publications. The income, under "Sale proceeds of books," as mentioned in the following statement of accounts, compares very favourably with that shown in last year's account. It has exceeded by about Rs. 5,000 this.

Statement of Accounts of the Dan Bhandar for the year ending December 1922.

RECEIPTS.	AMOUNT.		DISBURSEMENTS.	AMOUNT.	
	Rs.	a. p.		Rs.	a. p.
To Balance of the last year including the Reserve Fund ...	4,062	9 0	By amount spent under different head of charities ...	5,809	11 0
„ Special donations through the ascetic organiser in books and cash offerings to him ...	2,839	4 4	„ Publication of Religious Books ...	2,913	3 5
„ Sale Proceeds of Books ...	11,336	2 0	„ Miscellaneous charges ...	11	10 0
„ Subscriptions from the permanent members of the Book Depot ...	17	0 0	„ Value of books transferred to the Nigamagam Book Depot ...	5,401	11 6
			Total	14,136	3 11
			Closing Balance	4,118	11 5
GRAND TOTAL ...	18,254	15 4	GRAND TOTAL	18,254	15 4

NARAYAN RAO AGNIHOTRI,
Cashier.

DAYANAND (SWAMI),
Hon'g. Secretary.

year which reflects most happily on the merits of the Mahamandal publications. This fund is not only helpful to the parent institution, but also to Arya Mahila Hitakarini Mahaparishad. A number of helpless widows are given regular and occasional aid by the Danbhandar which means an indirect practical patronage to the Mahaparishad. The total expenditure since the start of this benevolent Society up to the year 1921 was Rs. 72,320-7-10 excluding Guptadan. The statement of the annual account during the year under review given in this chapter will show the continuance of charities of the Society under different heads. During the year under report expenditure under the above-mentioned heads amounts to Rs. 8,734-12-5. The account of the Danbhandar was regularly audited by authorized accountants.

The scope of such charity in Benares is capable of boundless expansion. We do hope that the pious general public will encourage and maintain the institution started by the ascetic organiser out of his philanthropic spirit for public good.

THE HINDU COLLEGE OF DIVINITY.

XVI.

The Mahamandal's Hindu College of Divinity (Upadeshak Mahavidyalaya) which is the only institution of its kind in the country is rendering immense service to the cause of Sanatan Dharma. It is greatly gratifying to note that we have already been able to enlist an able staff of professors who are working honorarily or with only a small honoraria. Our staff of learned and pious professors can be compared very favourably with that of any respectable institution. The following names of professors will amply testify to the singular efficiency of the staff:—

1. Swami Dayanandji, Professor of Upanishads, Gitas and the art of Elocution,—Principal.

2. Mahamahopadhyaya Mahamahadhyapak Pandit Annada Charan Tarkachuramani, Professor of Nyaya, Vaiseshik, Yoga and Sankhya Philosophies,—Vice-Principal

3. Smritisudhakar Pandit Sashibhushan Smrititirtha,—Professor of Smriti's.

4. Swami Vivekanandji, Professor of Hindi and the Principles of Sanatan Dharma.

5. Panditbhushan Pandit Ramsunder Pande, Sahityacharya, Kavyatirtha,—Professor of Sanskrit.

6. Vidyabibhushan Pandit Kailash Chandra Chakravarti, B.A., Professor of English and Comparative Philosophy.

7. Pandit Vishwanath Chowdhury, Professor of Vedic Swara.

8. Sangitratna Pandit Baldev Misra, Professor of Music.

9. Mimansakshiromani Pandit Srikanta Shastri,—Professor of Mimansa Philosophies.

10. Vidyalanker Pandit Surya Narayan Shastri,—Professor of Astrology and Mantra Shastra.

11. His Holiness Sri Swami Gyananandji Maharaj himself favours the College with Upadesh on Sanatan Dharma in its bearings on the seven Schools of Philosophy, Theology and Practical Yoga.

Besides the above, two *ex-scholars* of the Divinity College serve as Assistant Professors, namely :—

1. Vedantashastri Mahopadeshak Pandit Radhika Prasad Banerji.

2. Kavyatirtha Mahopadeshak Pandit Vindeshwari Prasad Shastri.

We have already announced in the foregoing chapters that it is the ultimate goal of the leaders of this All-India Organisation of the Hindus to establish a Hindu Religious

University in Benares—the Religious Metropolis of the Hindus,—by putting together all the different institutions started under the auspices of the Society, *viz.*, the Hindu College of Divinity, the proposed Hall of All-Religions, the Ladies College, the Baranasi Vidya Parishat and the organisation of imparting religious instruction in schools and colleges of different provinces.

Our present income is barely sufficient to keep the college agoing in its present gradually-developed condition. Although it is only a few years that Sri Mahamandal has started the Hindu College of Divinity, it has been thinking for the last two years, of seeing the following provisions made :—(a) Scholarships of Rs. 25 per month in the minimum be granted, so that promising scholars may be attracted to join the College ; (b) Graduates of this College be sent out to every City in India, on tolerably good salary, to impart religious instruction in local schools and colleges and through them to spread right knowledge (spiritual) in the land with complete organization for the same all over India. During this year, we have raised the rate of scholarship from Rs. 10 to 13 and to 25 per mensem, tenable for first three years and have fixed the research scholarship up to Rs. 50 per mensem.

In the year under review, the number of students of all classes was 36 against 32 of last year. The problem of properly accommodating the growing number of our residential scholars is becoming keen every day. Our learned professors were working devotedly more out of love than for money. We cannot pay them more than subsistence allowances. We want more and more money to increase our teaching staff and the honorarium of professors as well as to make the scholarships more attractive for better class of scholars.

For the last four years, a special class of Hindu classical music has been opened in the college and a separate professor appointed to it. Special attention was given to

render the class-teaching more interesting and improved and make it a source of real benefit.

Since last year, an evening Club was established in connection with the Divinity College in which every Monday all the local learned Professors of music attend. Thus, it has become very attractive to the local public and useful to the college students. In their Club every Thursday and Saturday are set apart for Katha and Purana practice. The remaining four days are reserved for debate on religious philosophical and theological subjects in which all the officials of the Mahamandal and other allied institutions as well as the Hindu public take part generally. The Sadhu workers of the Society join the function regularly. The ascetic organiser, who is personally interested in the affairs, takes a leading part in the Music Club as well as in the Debate Sittings.

In connection with this College, arrangement has been made for giving encouragement to Vedic recitation and the Professor of Vedic Literature has been given special Vritti for opening a Vedic class in the famous Yajna Mandap of the Mahamandal. The solemn hymns of the Vedas are now being daily recited. This new arrangement gives impetus to the culture of the Vedas and breeds emulation in the Vedic scholars.

Suitable aids are also occasionally given to the local learned scholars of special merit for the encouragement of Sanskrit and Vedic literature. This arrangement has been made with the dual object of promoting the cause of the Kashi Vidya Pitha as also for enriching the literary resources of our Divinity College.

The College received usual aid from the Durbars of Kashmir, Alwar, Dungarpur, Datia, Banswara, Panna, Narsingarh, Tikamgarh, Dharam-Jaigarh, Sailana, Kotah, Tehri, Gurhwal, Telcher and other Estates, *e.g.*, Gidhaur, Khairigarh, Kasmanda and Multhan only.

During the year under review the Mahamandal twice issued appeal on behalf of the college, but received only two favourable responses. The Kotah Darbar with his great magnanimity of heart was pleased to send the full amount of annual State grant along with the *Sanad* and the Dharangdhara Durbar has also promised a grant from this year.

We hope that our generous Samrakshaka, Pratinidhis and supporters gifted by the Almighty Father with good means and good heart will come forward to help the college which is a unique institution of its kind in the country with their generous aids for improving its conditions and maintaining it decently.

ENCOURAGEMENT OF RELIGIOUS PUBLIC SERVICES.

XVII.

Sri Bharat Dharma Mahamandal being an All-India national institution of the Varnashram Dharmi Hindus always considers it as one of its sacred duties to suitably encourage by direct or indirect means, such individuals or societies throughout the country as are reported at the Head Office to have done philanthropic and religious work in general, helped the cause of religious or social improvement of the Hindus or rendered any kind of religious public service. With a view to fulfil the above objects the department was started a few years ago. The Society affords encouragement not only to the religious Heads, Hindu Ruling Chiefs, men and women, societies and institutions, but also to the distinguished personages of other creeds whose services are recognised as helpful to the study of comparative religions and philosophy.

To further the cause of this department we always give moral support as such as lies in our power. We give pecuniary help directly from the Head Office and indirectly through our Provincial Centres and Branches as well as through the Native States whose Ruling Princes are our patrons. Our services are always at their disposal when religious and spiritual help is required. We provide them with religious Vyavāsthas, religious books, teachers and preachers. As regards spiritual help the Pandits and Sadhus of the Head-quarters always give them such help. During the year under review over, one hundred of such religious and spiritual calls have been responded to with whole-hearted zeal and readiness. The newly established Hall of All-Religions in connection with the Peace Memorial, the subject whereof has already been dealt with in a separate chapter, has enabled us to widen our sphere of services in the cause of world-wide spiritual education. It is notable to mention here that the Mahamandal has supplied a number of valuable and useful books on Hindu ancient philosophy to Germany, France and America—the Homes of Research for Oriental Literature—where they have been greatly appreciated and made the best use of by many of the eminent scholars.

The Mahamandal also supplied its publications free costing over Rs. 1,000 to different libraries and Sanatan Dharma institutions in different Provinces of India. In the year under reference, English and Sanskrit books published by the Society of special spiritual value have been sent free to some of the well-known Libraries of Europe and America, and grateful acknowledgments have been received from their authorities.

Every facility is given to institutions which are established with the object of improving the religious education on Varnashram lines. Text books worth Rs. 300 have been supplied free to the schools for both boys and girls.

In all the provinces of India about 200 societies and individuals have been encouraged during the year with special letters of thanks by the General President and in some cases by the General Secretary of the Society.

Up to the end of year under review, the Mahamandal has conferred religious titles, certificates of Honour and gold and silver medals, etc., upon 491 individuals (both ladies and gentlemen) for the encouragement of the objects of this department in different provinces of India. The *Sanads* of these distinctions were sent to the Society's Provincial Centres for formal distribution. The ascetic organiser was pleased to pay a visit to Alwar and Cawnpur with a view to emphasise the encouragement desired to be given to the workers in the religious and national causes. In connection with the work of this department Swami Dayanandji also visited about a dozen of different important places only to advance the cause of local Societies and officials and encourage them in a befitting manner.

OUR SUPPORTERS.

XVIII.

The following donations and subscriptions received during the year for the general department of the Head Office of Sri Bharat Dharma Mahamandal are thankfully acknowledged. May Lord Vishwanath shower his choicest blessings on our generous supporters!

	Rs.	a.	p.
His Highness Bharat Dharma Prabhakar, Colonel Maharajadhiraj Sewai Sir Joy Singh Alwarendra Mahodaya, G.C.I.E., K.C.S.I., &c., Alwar ...	...10,138	9	0
His Highness Bharat Dharmamartand Major General Maharaja Sir Pratap Singh Indra Mahendra Bahadur, Sipar-i-Sultanat, G.C.S.I., G.C.I.E., G.C.B.E., &c., Kashmir	2,000	0	0

	<i>Rs.</i>	<i>a.</i>	<i>p.</i>
His Highness General Bharat Dharma Dhurin Maharaja Chandra Shamsheer Jang, Rana Bahadur, G.C.S.I., G.C.I.E., &c., Nepal...	2,000	0	0
His Highness Maharajadhiraj Sir Ramesh war Singh Bahadur, G.C.I.E., K.B.E., &c., Durbhanga ...	1,800	0	0
His Highness Agnikulatilak Maharaja Sir Arjun Singh Bahadur, K.C.I.E., Narsin- garh ...	600	0	0
His Highness the Maharaja Bahadur, Kotah (Rajputana) ...	600	0	0
His Highness the Maharawal Bahadur, Dungarpur ...	500	0	0
His Highness Bharat Dharmabhushan Maha- raja Narendra Shah Bahadur, C.S.I., Tehri, (Garhwal) ...	500	0	0
His Highness the Maharawal Bahadur, Bans- wara ...	500	0	0
His Highness Bharat Dharma Ratnakar Saramad Hai Rajgan Bundelkhand Maha- raja Mahendra Sewai Sir Pratap Singh Bahadur, G.C.S.I., G.C.I.E., &c., Tikam- garh ...	400	0	0
His Highness Raja Birendra Deb Varma Manikya Bahadur, Agartala (Tipperah) ...	250	0	0
His Highness Bharat Dharmanidhi Maharaja Dileep Singh Bahadur, Sailana ...	240	0	0
His Highness Raja Liladhur Singh Bahadur, Sakti Estate, Bilaspur ...	200	0	0
His Highness the Maharaja Bahadur, Ajai- garh ...	150	0	0

	Rs.	a.	p.
His Excellency General Sriman Raja Sir Hari Singh Sahib, K.C.I.E., Jammu ...	600	0	0
His Highness Raja Rana Bhāgat Chand Bahadur, Jubbal State, Simla Hill ...	100	0	0
His Highness the Maharaja of Murbhānj ...	100	0	0
The Hon'ble Maharaja Sir Ravaneshwar Prasad Singh Bahadur, K.C.I.E., Gidhaur	60	0	0
Bharat Dharma Lakshmi Srimati Maharani Surath Kumari Devi Saheba, (K. H.) O.B.E., Khairigarh ...	300	0	0
Raja Sahib Vyaukat giri, Nellore, (Madras)	150	0	0
Srimati Rani Sahiba of Tikari ...	25	0	0
Sriman Maharaj Bharat Singh Sahib, Multan (Dhar) ...	50	0	0
Sriman Raja Bhupendra Narayan Sinha Baha- dur, B.A., Nashipur ...	12	0	0
Sriman Thakur Devi Singh, Chamu, Jaipur	200	0	0
Sriman Maharaja Jagadish Nath Rai Baha- dur, Dinajpur ...	25	0	0
Sriman Bharatratna Jnanavidhyabaibhava Raja Pyari Mohan Mukherji Bahadur, M.A., B.L., C.S.I., Uttarpara ...	25	0	0
Sriman Dharmaratna Colonel Maharaja Sir Jai Chandra Bahadur, K.C.S.I., Lamba- gaon ...	25	0	0
Sriman Rao Sahib Kunwar Chain Singh, M.A., L.L.B., Rais, Pahakaran, Jodhpur...	150	0	0
Sriman Dharmavinode Rai Nafar Chandra Pal Chaudhuri Bahadur, Natudah (Nadia)	150	0	0
Sriman Panjab Ratna Dewan Mangal Sen Sahib, Guzranwala ...	75	0	0

	<i>Rs.</i>	<i>a.</i>	<i>p.</i>
Sriman Bharat Bhushan Dr. S. Subramanya Iyer, Mylapur, Madras	50	0	0
Sriman A. S. A. R. Arunachalam Chettiar, Devakota, Madras	50	0	0
Sriman Rai Sahib Harnam Singh of R. B. Boota Singh & Sons, Rawalpindi ...	50	0	0
Sriman Dharmavinode Pandit Gauri Shankar Agnihotri, Sakti	50	0	0
Sriman Kumar Deb Mukherji	125	0	0
Sriman Dharmalankar Rai Bahadur Vikrama- jit Singh Sahib, B.A., L.L.B., M.L.C. Cawnpore	25	0	0
Sriman Girija Prasad, Hathwa	10	0	0
Sriman Dharmalankar Rai Bahadur Damo- dar Lal Bhargav. I.S.O., Aligarh ...	25	0	0
Sriman Rajdharmapravin Dewan Bahadur Chaube Raghunath Das Sahib, C.S.I., Kotah	25	0	0
Sriman Rajdharmalankar Dewan Bahadur T. Chhajjoo Ram Sahib. C.I.E., Mhow ...	25	0	0
Sriman Yatibhushan Mahant Krishna Dayal Giriji Maharaj, Budh Gaya	25	0	0
Sriman Rm. Ct. Pethachi Chettiar, Andipatti ...	50	0	0
Sriman Sahu Ram Kumarji Sahib, Moradabad ...	25	0	0
Sriman Dharmatilak Gajanan Kashinath Desaiji, Dadar, Bombay	50	0	0
Sriman Dharmasudhakar Rai Mukund Deb Mukherji Bahadur, M.A., Benares ...	102	0	0
Sriman Captain Amarnath Rai Chaudhuri, I.M.S., Banda	25	0	0
Sriman Hirendra Nath Dutt Vidyavaridhi, M.A., B.L., Calcutta	25	0	0
Sanatan Dharma Goshala, Beguserai	31	0	0
Goshala, Madhubani	26	8	0
Goshala, Gonda	30	0	0
	19		

It is noteworthy in this connection that during the year under review, His Highness the Maharaja Sahib of Dhrangadra has kindly promised a State grant of Rs. 500 per annum.

The sums of donations and subscriptions received from ordinary members and Samaj Hitkari Kosb as well as subscriptions below Rs. 10 have not been shown in this list.

As usual Sriman Dharmabhushan Raja Lalta Prasad Sahib, O.B.E., Pilibhit, paid his annual subscription by generously contributing in sugar of the finest quality worth Rs. 200 from his famous Sugar Factory for our free kitchen.

This All-India Representative Dharmic Association depends for carrying on its legitimate and useful works on the regular contributions of its generous Samrakshakas and Pratinidhis who are the hereditary Patrons and Trustees respectively of the Association. It is certainly not satisfactory to note that out of 70 Samrakshakas only 11, and out of 149 Pratinidhis only 35 have paid their contributions this year.

Regular requests and appeals have been made to our kind Patrons and Supporters to pay up their dues in time on behalf of Sri Mahamandal making the fact clear that the daily expansion in the business and the activities of the Sri Mahamandal entails larger expenditure and requires more active support of our Members and Pratinidhis. We therefore earnestly hope that our generous Samrakshakas and Pratinidhis will henceforward help this Dharmic Association more liberally and be punctual in their payments.

ARYA MAHILA MAHAPARISHAT.

XIX.

The Arya Mahila Hitakarini Mahaparishat, an organisation for the uplift of the ladies, is the right wing of this All-India Hindu Society, and has been separately registered

under Government Act having its Office in the Mahamandal Buildings. This Ladies' representative Society is managed mostly by respectable ladies and its work is generally conducted through correspondence, because of the simple fact that the Pardanasin ladies cannot be always expected to attend meetings. The Founders of the Mahaparishat are Bharat Dharmalakshmi Srimati Maharani Surath Kumari Devi, O.B.E., Taluqedar of Khairigarh, Oudh, and Her Highness Dharmasavitri Maharani Shivakumari Devi of Narsingarh, Malwa, as well as some other Maharanis who are the members of the Council and they took sufficient interest in the management of the Society during the year under review. It is a well-known fact that the ladies of our country are in need of great help in the way of improving their social condition and giving them a proper share in the regulation of national affairs. With a view to fulfil this great object the parent Society has encouraged the Mahaparishat in every possible way and provided every facility for the education of lady pupils and training them as public speakers and teachers. Several of our lady pupils have done a lot of useful work on the educational side in different provinces, and God willing this institution will be able to give a much better account of itself in later years.

The "Arya Mahila," which is the organ of the Society and is considered in the Hindi-knowing circles as one of the foremost Hindi periodicals, was published regularly during the year. As regards its policy, tone, get-up, illustrations, originality of writings, the periodical compares most favourably on with the best and similar qualities, one ever published in any language in the country.

The total number of the members of the Association was about 300 during the year under review, including 8 Rajas and Maharajas and 33 Ranis and Maharanis. The statement

of accounts of the Society for the year is given in this chapter.

We are sorry to note that the Society has not received sufficient aid from its supporters during the year under review.

The organisers of the movement as well as the members of the Council of the Society invite the kind attention of influential ladies as well as lovers of female education to the progress of this highly useful institution by their active co-operation and material help, thus advancing the cause of the laudable movement.

The parent Institution, Sri Bharat Dharma Mahamandal, is giving all necessary help to fulfil the objects of this Ladies' Association. It provides permanently sufficient accommodation for the office of the Society, the research scholars of the Hindu College of Divinity give free service to the Society as Editors of the Journal as well as professors in the Ladies' College of the Society. The Professors of the Divinity College and the ascetic workers of the Mahamandal have thus kindly given sufficient educational help to the Society during the year as usual.

Sri Vishwanath Annapurna Danbhandar, the charity department of the Mahamandal, has provided 30 widows with regular monthly help during the year and the amount spent on these charities is not included in the Parishat Balance Sheet of accounts.

From the statement of accounts, it will also be seen that the salaries paid to the staff for "Arya Mahila" cost only a small sum, which is due to the substantial help it receives regularly from the parent Society. It will thus be evident that, but for the parental regular and ungrudging help given by the Mahamandal, the cause of the Mahaparishat should have suffered a good deal, and could not have made the present progress.

Statement of Accounts of the Arya Mahila Hitakarini Mahaparishat for the year 1922.

RECEIPTS.	AMOUNT.		DISBURSEMENTS.	AMOUNT.	
	Rs.	a. p.		Rs.	a. p.
To Subscriptions from special and other members ...	710	0 0	By Salary of office staff ...	5215	6
" Subscriptions for the "Arya Mahila" from General Members ...	906	10 0	" Printing charges of the "Arya Mahila" ...	1,149	5 6
" Receipts from advertisements ...	192	6 0	" Dharma prachar ...	36	8 0
" Interest ...	...	12 0	" Postage ...	388	10 0
" Provident fund ...	...	5 0	" Stationery ...	2811	3
" Deposit ...	1,322	15 0	" Stipend to lady students including house-rent for boarding house of lady students ...	1,324	5 6
TOTAL ...	3,133	0 0	" Miscellaneous charges ...	61	6 0
Balance of the last year ...	134	15 6	" Rewards ...	30	2 0
GRAND TOTAL ...	3,267	15 6	" Commission account ...	29	10 3
			" Suspense account ...	15	0 0
			Closing Balance ...	151	5 6
			GRAND TOTAL ...	3,267	15 6

NARAYAN RAO AGNIHOTRI,

Cashier.

BATUK PRASAD KHAPRI,

Hon'y. Secretary.

The Ladies' Pathshala which is the nucleus of the Ladies' College was well maintained during the year under review. During the year at the special wish of the late lamented Dharmasudhakar Rai Bahadur Pandit Mukunda Dev Mukerji, M.A., one of the illustrious founders of the Society, a big garden-house just in front of the famous Pishach Mochan Tank (shrine) was purchased by a Trust of the parent Society, for opening a work and boarding house for widows which will be practically a feeder institution for the Ladies' College. It is hoped that the scheme will develop before long.

A separate widow home has been established during the year under report to form a sort of nucleus of the afore-said institution.

In connection with the work of the Mahaparishat the Raksha Department of the Mahamandal during the year under review has taken the following step. We give below the copy of the para. 1 from Mahamandal Circular No 274 which will speak for itself. The Government of India has intimated that Dr. H. S. Gour moved the following amendment to the Resolution adopted in the Legislative Assembly on the 1st February 1922, regarding the removal of the sex disqualification of women in respect of the entry on the electoral roll for election to the Legislative Assembly :—

“And the Government be further pleased to remove the sex bar held to disqualify women from enrolment as legal practitioners in the courts of this country.”

As a protest against the original resolution and the amendment quoted above the following reply has been sent to the Government :—

* * * * *

“This representative Association—voicing the sentiment of the whole orthodox Hindu community—is strongly against the main resolution as well as the amendment. Some of the so-called Hindu members of the Council with a view to satisfy

their private ends have by introduction of innovatory bills in the Imperial Council and thereby wounding the religious feelings of the orthodox Hindus, not only created a feeling of dissatisfaction in the hearts of the Hindu population, but also helped to spread the present discontent perceptible throughout the country. The Government must be aware of the fact that neither any orthodox Hindu nor any Mahomedan Lady, however high or low her attainments may be, will ever consent to give up her natural domain to satisfy the whims and caprices of a few reformers who for want of any other occupation are bent upon plunging the country in a state of chaos. No sane Hindu or Mahomedan will ever give his opinion in favour of the resolution and the amendment.

“ If the Government do not take any measure to prevent introduction of such innovatory proposals in the Council and do not stick to its wise policy of strict non-interference in matters—social and religious, it will increase the disaffection and alienate the sympathy of the loyal subjects of His Imperial Majesty.”

The Mahaparishat also helps and patronizes a local institution, named as “ Ayurved Mahila Vidyalaya,” situated in Bengalitola. As mentioned in the local activities chapter, a philanthropic gentleman of Dacca, has kindly volunteered to construct a building at a cost of Rs. 25,000 for the Vidyalaya.

ADMINISTRATION.

XX.

The Mahamandal Society has been placed under a regular system of administration and its affairs are being conducted on very satisfactory lines. It is perhaps a widely known

fact that this institution is an All-India body and as such control a very big field of multifarious activities all over the country. The highest controlling body elected by this society is styled as the All-India Pratinidhi Sabha which is composed of all religious Heads, Hindu Ruling Chiefs and nobles throughout India. The President of the All-India Pratinidhi Sabha is H. H. the Maharaja Bahadur of Jammu and Kashmere. The Vice-President of the Pratinidhi Sabha is H. H. the Maharaja of Tikamgarh. The General President of the Society is H. H. the Maharajadhiraj of Durbhanga.

During the year under review the Mahamandal Council which is practically the governing body and manages the important affairs of the society consisted of the following office-bearers and members :—

List of Members of the Council for the year 1922.

PRESIDENT OF THE COUNCIL,

1. H. H. The Hon'ble Dharmasudhakar Maharaja Sir Ravaneshwar Prasad Singh Bahadur, K.C.I.E., of Gidhore.

VICE-PRESIDENTS OF THE COUNCIL.

2. Dharmalankar Raja Suraj Baksh Singh, O.B.E., of Kasmanda.

3. The Hon'ble Dharmabhushan Babu Sukhbir Singh of Muzaffarnagar.

4. The Hon'ble Dharmabhushan Raja Motichand, C.I.E., Benares.

GENERAL SECRETARY OF THE COUNCIL.

5. Dharmavinode Kumar Kavindra Narayan Singh, Rais, Jagatganj, Benares.

JOINT-GENERAL SECRETARY.

6. Swami Dayanand, Mahamandal Buildings, Benares.

SECRETARIES.

7. Dharmavinode Pandit Baldevdas Vyas, B.A., Special Magistrate, Benares.

8. Dharmaratna Rai Sahib Pandit Durgacharan Chakravarty Vidyabhushan, C.E., Benares.

MEMBERS.

9. Dharmabhushan Chaudhuri Ram Prasad, Rais, Benares.
10. Babu Kalindi Prasad Sahib, B.A., L.L.B., Vakil, High Court, Benares.
11. Bhaktibhushan Rai Ishwari Prasad Sahib, B.A., C.E., Benares.
12. Sahityavinode Babu Batuk Prasad Sahib, Rais, Benares.
13. Pandit Umakant Pande, B.A., L.L.B., Vakil, Benares.
14. Dharmaratna Rai Sahib Pandit Matadin Sukul, M.A., C.E., Benares.
15. Babu Baldeo Das Sahib, Rais, Bhadaini, Benares.
16. Babu Satish Chandra De, B.A., L.L.B., Vakil, Benares.
17. Dharmabhushan Munshi Mahadev Prasad, M.A., L.L.B., Vakil, Benares.
18. Pandit Peary Kishen Kaul, Udaipur, Mewar.
19. Dharmatilak Rai Barodakant Lahiri, Chamberlain Road, Lahore.
20. Vidyakalanidhi Joshi-Baba Shivaprakash Lal Dwivedi, Rais, Muttra.
21. Pandit Gopi Nath Ojha, M.A., L.L.B., Private Secretary to H. H. Udaipur.
22. Kumar Madhaveswarendra Sabi, Majha-Sursand Estate, Saran.
23. Dharmalankar Rai Bahadur Kumar Dr. Balkishen Kaul, L.M.S., Lahore.
24. Dharmalankar Rai Sahib Pandit Ramchandra Naik Kalia Saheb, Rais, Benares.
25. Rajdharmavisharad Dewan Bahadur Sir Pandit Dayakishen Kaul, B.A., K.B.E., C.I.E., S.K.B., Prime-Minister, Patiala.
26. Dharmabhushan Raja Lalita Prasad, O.B.E., Pilibhit.

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27. Dharmavinode Pandit Mohanlal Sahib, B.A., L.L.B., Lakhimpur.
 28. Dharmavinode Babu Oudh Behari Lal, B.A., L.L.B., Sanatan Dharma Mandal, U. P., Meerut City.
 29. The Hon'ble Dharmabhushan Rai Bahadur Harichand, Rais, Multan.
 30. Dharmabhushan Lala Dialiram, B.A., Patiala.
 31. The Hon'ble Dharmabhushan Pandit K. V. Rangaswami Aiyengar, Srirangam, Chief Secretary of the All-India Pratinidhi Sabha. (*ex-officio*).
 32. Dharmavinode Pandit T. V. Swaminath Aiyer, B.A., L.T., Trichinopoly.
 33. Dharmaratna Babu Baldev Prasad, Vakil and Rais, Fyzabad.
 34. Mahopadesak Pandit Vijayanand Tripathi, Rais, Bhadaini, Benares.
 35. Swami Vivekanand, Mahamandal Buildings, Benares.
 36. Bhaktivinode Babu Manohar Lal, Honorary Secretary, Punjab Dharma Mandal, Ferozepore.
 37. Mahamahopadeshak Acharyabhushan Goswami Madhusudan Lalji, Brindaban.
 38. Bharatratna Jnanavidyabaibhav Raja Pyary Mohan Mukerji., M.A., B.L., C.S.I., Uttarpara.
 39. Dharmatilak Gajanan Kashinath Desai, Dadar, Bombay.
 40. Dharmasudhakar Rai Bahadur Mukund Deb Mukerji, M.A., Benares.
 41. The Hon'ble Dharmabhushan Seth Manmohandas Ramji, Bombay.
 42. The Hon'ble Bharatbhushan Sir G. M. Chitnavis Sahib, K.C.I.E., Nagpur.
 43. Sahityabhushan Pandit Govind Shastri Dugvekar, (Assistant Secretary).

44. Babu Manohar Gautam, (Assistant Secretary).
45. Dharmalankar Rai Bahadur Vikramajit Singh, B.A., L.L.B., Vakil, Cawnpur.
46. Punjabratna Dewan Mangal Sen Sahib, Lahoro.
47. Vidyabibhusan Rai Jatindra Nath Choudhury, M.A., B.L., Zamindar, Baranagar.
48. Dharmabhushan Rai Bahadur Vishwambharnath Sahib, Rais, Cawnpur.
49. Dharmalankar Rai Saheb Seth Minamal Dhuliawale, Delhi.
50. Mahamahadhyapak Mahamahopadhyaya Pandit Ananda Charan Tarkachudamani, Benares.
51. Babu Durgacharan Chatterjee, Benares.
52. Babu Madan Gopal Sahib, Secretary, Indraprastha Mandal, Delhi.

List of Members of the Managing Sub-Committee.

1. Dharmaratna The Hon'ble Raja Motichand, C.I.E., (*ex-officio*).
2. The Hon'ble Dharmabhushan, K. V. Rangaswami Aiyengar, Chief Secretary, (*ex-officio*).
3. Dharmalankar Rai Sahib Pandit Ramchandra Naik Kalia.
4. Dharmabhushan Munshi Mahadev Prasad, M.A., L.L.B.
5. Swami Dayanand, Joint General Secretary, (*ex-officio*).
6. Dharmabhushan Chaudhuri Ram Prasad.
7. Dharmaratna Rai Sahib Pandit Durgacharan Chakravarti Vidyabhusan, C.E., (*ex-officio*).
8. Bhakhtibhusan Rai Sahib Ishwari Prasad, B.A., C.E.
9. Rai Bahadur Dharmasudhakar Mukund Deb Mukerji, M.A.
10. Babu Baldev Das Sahib.
11. Dharmaratna Rai Sahib Pandit Matadin Sukul, M.A., C.E.
12. Swami Vivekanand.

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13. Sahityavinode Babu Batuk Prasad.
 14. Dharmavinode Kumar Kavindra Narayan Singh, General Secretary, (*ex-officio*).
 15. Sahityabhushan Pandit Govind Shastri Dugvekar, Assistant Secretary, (*ex-officio*).
 16. Babu Manohar Gautam, Asst. Secretary, (*ex-officio*).
 17. Dharmavinode Pandit Baldevdas Vyas, B.A., Secretary, (*ex-officio*).
 18. Mahopadeshak Pandit Vijayanand Tripathi.
 19. Mahamahadhyapak Mahamahopadhyaya Annada Charan Tarkachudamani.
 20. Babu Satis Chandra De, B.A., L.L.B.
 21. Babu Durgacharan Chatterji, Auditor, (*ex-officio*).
 22. Babu Kalindi Prasad Sahib, B.A., L.L.B.

Of the above members Rai Sahib Pandit Durgacharan Chakravarti has resigned and gone to Calcutta and Rai Mukund Deb Mukerji Bahadur died and their places were taken by Babu Sridhar Prasad, Honorary Magistrate and Dharmalankar Babu Kunja Mohan Mukerji.

During the year under report 22 circulars on different subjects were issued from the Head Office. The office work was much increased this year owing specially to the Syndicate preliminary arrangements and some special work done in connection with the publication department which is by far the most important of all the Mahamandal departments. The total number of letters, postcards, printed letters, circulars, etc., received and issued during the year exceeded twentyfive thousand against 24 of the last year, besides the 3 periodicals of the Mahamandal. The local Managing Sub-Committee met regularly once or twice every month and disposed of the current business with all possible promptitude.

Special thanks of the Mahamandal Council are due to the following members for the sincere and selfless interest they evinced in the affairs and furtherance of this cause :—

- (1) Dharmavinode Kumar Kavindra Narayan Singh Sahib, General Secretary.
- (2) Sahityavinode Babu Batuk Prasad Khattri Sahib.
- (3) Dharmavinode Pandit Baldevdas Vyas, B.A., Secretary.
- (4) Munshi Kalindi Prasad Sahib, Legal Adviser, B.A.
- (5) Dharmalankar Babu Kunja Mohan Mukerji, Benares.

Our General President, H. H. The Maharajadhiraj of Durbhanga and the President of the Council, the Hon'ble Maharaja Bahadur of Gidhour, as usual gave all sorts of help and advice to the Head Office ever sought of them. They are indeed a great asset to the Mahamandal and may Sri Vishwanath grant them long life and ever increasing peace and happiness to serve the noble cause.

SAMRAKSHAKS AND PRATINIDHIS.

In accordance with the constitution of this Society the heads of Sampradaya's (Religious Pontiffs) and the Hindu Ruling Princes only are eligible to become Samrakshaks (Patrons) of the Mahamandal—their position being hereditary. The head of any particular religious sect or Hindu Ruling Prince may offer himself for Samrakshakship or he may be invited and elected. The list of our distinguished Samrakshaks was published in our previous reports to which the two good names of H. H. the Maharaja Sahib of Dharangdhara and that of Kotah have been added during the year under report making up the total number of 70 Samrakshaks.

During the year the following distinguished gentlemen were added to the list of members of our All-India Pratinidhi Sabha:—

1. Sriman Rai Sahib Babu Vishweshwar Dasji, Nagina.
2. Sriman Rai Bahadur Sirdar Kashinandji, Peshwar City.
3. Sriman Dharmabhushan Rai Sahib Lala Ganga Ramji, Umbala City.
4. Sriman Seth Govinddas Sahib, Jubbulpur.
5. Sriman Raja Surya Pal Singh Sahib, Awagarh, U. P.
6. Sriman Mahamahopadhyay Sahityaranjan Pandit Padmanabh Bhattacharya, M.A., Gauhati.
7. Sriman Kunwar Pralap Vikram Shah, I.C.S., Lucknow.
8. Swami Sachchidanandji, Chunar.
9. Seth Jethanand Udhodas Bhagat Ram, Rais and Contractor, Dera Ismail Khan, N.-W. Frontier Province.

We deeply mourn the loss of the following Pratinidhis during the year:—

1. Bharatratna Gnanvidyabaibhav Srijut Raja Peary Mohan Mukerji Bahadur, M. A., B.L., C.S.I., Uttarpara.
2. Sriman Lala Jiwan Mal Kakkar, Peshawar.
3. Sriman Dharmasudhakar Rai Mukund Deb Mukerji Bahadur, M.A., Benares.
4. His Highness Rao Raja Madho Singh Bahadur, K.C.I.E., Sikar, Rajputana.
5. Dharmalankar Rai Abinash Chandra Sen Bahadur, C.I.E., Jaipur State.

Of these the loss of Srijut Raja Peary Mohan Mukerji Bahadur and that of Rai Bahadur Mukund Deb Mukerji are worth special mention:—

- (1.) Raja Peary Mohan Mukerji Bahadur was the head of the Provincial Mandal of Bengal since its very inception

and worked in this capacity with great ability and earnestness. It was for his far-sighted wisdom and able guidance that this Provincial Mandal tided over various difficulties and proved to be a leading religious institution in Bengal serving a very useful purpose for religious, social and educational movements. He was an ideal public spirited gentleman and took an active part in all public movements, social, religious and literary, and formed a highly useful member of each of them working zealously for the amelioration of such causes. His loss is very keenly felt by the Mahamandal.

(2.) Rai Mukund Deb Mukerji Bahadur was the worthy son of a worthy father. The immortal name of his father, the late Bhudev Mukerji, C.I.E., requires no introduction. He was one of the illustrious founders of Sri Bharat Dharma Mahamandal. Among the highly English-educated Indians of the Nineteenth Century it was he who created a unique Trust and bequeathed his life-long earnings for the spread of Sanskrit and support of the Sanskrit scholars who teach Sanskrit in their own private Pathshalas. Moved by the backward condition of the once famous City of Kanauj, the original home of the high class Bengali Brahmins and Kayasthas, and which once resounded with the sacred chanting of the Vedic hymns and with a view to show his gratitude on behalf of the Brahman Community to their original home and to revive the ancient seat of learning of Kanauj, the late lamented Dharmasudhakar Rai Bahadur Mukunda Dev Mukerji, M.A., a distinguished Pratinidhi of the Mahamandal, established through this All-India Socio-Religious Association a Sanskrit Pathshala in the ruined City of Kanauj. He has provided a permanent annual grant from his Trust which he also created in the name of his deceased son. Like his illustrious father he too took an extraordinary interest in the cause of education particularly in the revival and improvement of ancient Sanskrit learning and Hindu Shastras. He

throughout his career maintained his high reputation as a foremost educationist. He maintained the Trust founded by his father for the revival of ancient Sanskrit learning and added several progressive features to it and also rendered regular pecuniary aid to bring out Dharmic publications, such as Dharma Shashtra Kosh, all this will stand as an everlasting monument of his illustrious career. He was likewise a man of highly charitable disposition, the living examples of which were his starting the Somenath Satkarma Bhandar which was created mainly to help the poor and helpless people, and his practical co-operation with our Annapurna Dan Bhandar.

May the Lord Vishwanath bless the departed with eternal bliss !

(ADDITIONS IN THE RULES OF THE MAHAMANDAL.)

The additions and alterations made in the rules of the Society duly passed and submitted to the Registrar, Joint-Stock Companies, U. P., Lucknow, were registered, as communicated by his letter No. 1119/1-98, dated 22nd September 1922.

The following clause has been added after Rule 48 as rule 48A :—

Rule 48.—The General Secretary shall have direct control over the Head Office. All correspondence from and to the Head Office shall ordinarily be made in his name. He shall be the custodian of all documents and important papers of the Mahamandal.

Rule 48A.—The General Secretary and his Under-Secretaries duly authorised by him shall have power to draw interest on and to negotiate or transfer the Government securities held or to be held by the Society as well as to sign all documents for and on behalf of the Society required by law in case of Law suits and monetary transactions.

Rule 63 has been amended thus:—The work of the Pratinidhi Sabha as well as that of the members of the Council residing outside the station shall be conducted by correspondence till the electorate and Provincial machinery of the Society throughout India is considered complete, and the Council shall have power to hold annual adhiveshans and occasional mahadhiveshans in the place and time to be fixed by it according to the need of the Society.

Rule 63 (a) —Adhiveshan shall mean a smaller gathering of members of the Society and other Hindus in any part of India with the object of rendering help to any particular locality or doings of annual business.

Rule 63 (b).—Mahadhiveshan shall mean a general gathering of all classes of members of this All-India Society and the Hindu public in any part of India for the performance of religious ceremonies and rituals connected with it.

Rule 63 (c).—Since the creation of the Publication and Research Department of the Society the ascetic extraordinary member and founder has taken upon himself the whole responsibility as regards the Publication Department in connection with the matter and nature of the Publication and the funds required for the same. This responsibility will rest with him all along for the convenience of the work.

63 (d).—As the founder extraordinary member of the Association has created two separate Trusts, namely, the Mahamandal Trust and the Mahamaya Trust for the benefit of the Society, so the Association will abide by the rules of the said Trusts so far as they are concerned with the same.

The copy of the certificate of the Registrar, Joint-Stock

Companies, U. P., Lucknow, in this connection is given below:—

IN THE OFFICE OF THE REGISTRAR OF JOINT-STOCK COMPANIES,
UNITED PROVINCES OF AGRA AND OUDH.

In the matter of Sri Bharat Dharma Mahamandal, Benares.

I certify that the undermentioned document has this day been duly filed and registered pursuant to the provisions of Act XXI of 1860 and resolution dated 20th June 1921 amending the Rules of the Society. Given under my hand and seal this eighteenth day of September one thousand nine hundred and twentytwo. Fee Rs.....*nil*.

(Sd.) (Illegible),

ASSISTANT REGISTRAR,

U. P. Joint-Stock Companies, United Provinces.

No. 1119/1-98, dated Lucknow, the 22nd September 1922.

Forwarded to the Secretary, Sri Bharat Dharma Mahamandal, Benares, with reference to his letter No. *nil*, dated 11th September 1922.

(Sd.).....,

ASSISTANT REGISTRAR,

Joint-Stock Companies, United Provinces.

The 18th September, 1922.

It is gratifying to note that notwithstanding the present political difficult situation in the country, several of our Provincial Mandals did their level best to uphold the cause of the Sanatan Dharma judiciously adapting its catholic spirit to the emergency of the times. The Punjab Mandal with its many branch Sabhas put up a record of laudable work in this direction. Its organ Sanatan Dharma Prakash kept wide-awake the spirit of Sanatan Dharma in all political and social movements that prevailed last year in the Punjab.

All this is due to the energetic Secretary of the Mandal, Dharmalankar Sriji Murarilalji who is practically the guiding spirit of the Society.

The Indraprastha Mandal was not also in the back-ground. It fulfilled its quota of duty to the satisfaction of the entire Indraprastha Province and bore skilfully the brunt of several alien attacks levelled against Sanatan Dharma. Special thanks are due to Dharmalankar Seth Mina Mal Sahib for his sincere zeal and ever-ready co-operation. The General Secretary Lala Sri Ram Sahib, Barat-Law, the Joint-Secretary Lala Hari Ram Sahib, and the Treasurer Lala Mathumal, also deserve special acknowledgments of the Society for their timely help in its sundry affairs.

The meritorious services rendered by the Brahmavarta Mandal of Cawnpur stand to its distinct credit. At a time when external irreligious material forces were vigorously at work to injure the cause of Sanatan Dharma, it was the hearty zeal and sincere services of the authorities of this Mandal which really saved the situation from faring a bad fate. This Mandal did not content itself with only propaganda work, but its special feature was doing a good deal on the practical side of various useful activities specially in regard to public instruction. The Sanatan Dharma High School, the Sanatan Dharma College of Commerce and the Brahmacharya Ashram, as also the Sanatan Dharma Girls' School of Cawnpur, form the distinctive feature of this Mandal's practical work, through which pious and noble feelings are instilled in the minds of our young folk. The Mandal is also trying to open an Arts College, as soon as possible, for which necessary lands have been duly acquired. Credit for all this extensively useful and highly appreciable work is due mainly to one of our distinguished Pratinidhis, Dharmalankar Rai Bahadur Vikramajit Singh Sahib, Advocate, President of the Mandal and his co-workers, Babu Girdharlal Bhargava, B.A., L.L.B.,

Babu Ramkrishna Kapur, Babu Gauri Shankar Bhargav, M.A., L.L.B., and Pandit Vishnudayal Sharma.

Another respectable Pratinidhi of ours Rai Bahadur Dharmabhushan the Hon'ble Lala Vishwambharnath Sahib, the premier Rais of Cawnpore has munificently given a handsome donation of Rupees 1,00,000 (one lac) for the Sanatan Dharma School as well as made a gift of a large plot of favourably situated land on the Mall Road for constructing a building for the proposed Arts College thereon.

The work of the Banga Mandal this year has been chiefly literary, publishing a regular series of books, named as granthamala, which were however printed here owing to there being a press attached to the Head Office at Benares.

The Dakshin Mandal did some propaganda work through its preachers and Monthly Magazine.

PROVINCIAL CENTRES AND BRANCHES.

XXI.

We have already given a glimpse of the workings of some of our Provincial Centres. As they form important factors in the All-India organisation of Sri Mahamandal the parent Association has made it a point to give a god-speed to their movements in every department of activity for the national and spiritual amelioration of the Hindu India. It is a matter of great satisfaction that some of our important Branch Sabhas also have roused themselves to the stern necessities of the time and have marvellously played their role in different planes of activities. During the non-co-operation days they saved many young mobile souls from being beguiled into undisciplined lawless career, chalked out for them the real path of Swarajya as defined in the chapter on foreword,

evinced and disseminated through preachers the real, all-embracing cosmopolitan spirit of Sanatan Dharma and thus served as a beacon-light to the many way-laid pilgrims in the path of true progress. The zealous endeavours of these Branch Sabhas in this direction cannot be too highly estimated. The Dharma Sabhas at Rawalpindi, Dehra Ismail Khan, Dehra Ghazi Khan, Lyallpur, Surgodha, Bahawalpur, Lahore, Lakhimpur, Lucknow, Cawnpur, Delhi and Ferozepur, can be specially marked out as discharging the above important duty.

As in the previous years the Joint-General Secretary and Principal of the Hindu College of Divinity, and the several ex-students of the said College who are the permanent preachers attached to the Head-quarters visited many provincial centres and several important branches in the country and gave a new impetus to their workings. The names of those gentlemen to whom grateful acknowledgments are due in connection with the work of the Provincial Mandals have been thankfully mentioned in our chapter on the Administration.

The number of our registered branches connected with our Provincial Mandals in the year under review was 744 and that of our Poshak Sabhas was 70. Time has now come that to invest the Hindu nation with a rapidly progressing lease of life, the educated classes as well as the masses should realise the great advantages of the work of social and religious regeneration of the Sanatan Dharmi Community, and the importance of a national activity on the basis of originality of the Hindus embracing the whole Hindu world inspired, guided and controlled from an authoritative centre and carried on by the elect of the nation. This is the ideal steadily kept in view in building up of the Mahamandal organisation. Let us have a rapid bird's eye view of the

Mahamandal :— (1.)—The centre of the Society is holy Kashi— it being the centre and religious metropolis of Hindudom, with its Committee of management, a College for bringing up teachers and preachers, always in readiness for field service in any part of India and the Head Office. (2.)—The Provincial Mandals, each with its own centre, they being the local replica of the All-India centre at Benares, enjoying complete internal autonomy, and having to consult the All-India centre only in matters affecting the whole country. (3.)—The Branches affiliated institutions, etc., scattered all over the country and grouped according to their situation in relation to a provincial centre. (4.)—The Pratinidhis comprising the best brains and socially or religiously the most influential men in every part of the country. (5.)—Samrakshakas composed of the great Hindu Pontiffs (Dharmacharyas) and Ruling Princes. (6.)—The Vyavasthapakas, (literally referees, guides and exponents in regard to Shāstric laws and points of doctrine or principle), consisting of the foremost Pandits and Scholars. (7.)—The All-India Pratinidhi Sabha, the House of Representatives and the Council, which may be called the Central Executive Chamber. (8.)—The Hindu Religious University including the two Colleges, the Hall of All Religions, Baranasi Vidya Parishat for holding religious examinations and bestowing suitable titles and the network of religious work throughout the country with a complete organisation through the aid of its Branches. (9.)—The different branches of this national organisation as mentioned in the different chapters of this report. (10.)—The Samaj Hitakari Kosh of the Society in connection with its all classes of members including its journals in different vernaculars of India. This is an outline of the Mahamandal machinery designed to make the best men of all sects and classes among the Hindus in all parts of India to work unitedly for the common four-fold purposes of— (a) creating Socio-religious harmony and solidarity in the

Hindu race ; (b) preserving the Sanatan Dharma and Sanatan Society by protecting it from un-Shastric influences and making all Hindus acquainted with the principles of Sanatan Dharma ; (c) training Sadhu and Brahman teachers and preachers of Sanatan Dharma and maintaining the College of Divinity for the same cause ; and (d) propagating the all-embracing and Catholic Spirit of Sanatan Dharma for bringing within its spiritual fold the entire civilized world.

We must say, as we said before, that if this scheme of the Mahamandal be worked out in its entirety—and it can be worked out as the success that has attended our labours proves—all the needs of the community all be automatically met, all wants removed, all the means and forces required for the uplift of our people automatically provided, and the roots of prevailing discontent and unhappiness rooted out for ever. We earnestly hope that the zealous members of our Provincial Centres and Branch Sabhas will do their level best to see our hearty hopes realised before long.

The Council of Sri Bharat Dharma Mahamandal has decided that from the next year it will engage a batch of young preachers, out of the distinguished successful scholars of the Divinity Collège, who will regularly visit our Provincial Centres and Branch Sabhas in different parts of India, and exert their best to put the dormant Sabhas in good working order.

PROPAGANDA WORK.

XXII.

The work of this department regularly progressed with the help of paid as well as honorary Preachers and Professors of our Hindu College of Divinity including the post-graduate students of the College. Our Monthly Journals and tracts as well as the vast philosophical, religious and spiritual publications of the Society enlightening the heart of the

Hindu India from the prince to the peasant, from the teacher to the taught of every rank and ability proved very serviceable to carry out the objects of the Department.

For the encouragement of our paid and honorary preachers for their work in the field of Sanatan Dharma, the Mahamandal has conferred honors such as literary and religious titles and medals, etc. Up to the end of the year under review 86 such honors were conferred as marks of distinction.

Those holding Mahamandal Diplomas at the end of the year in all the Provinces of India were Upadeshakas 177, Mahopadeshakas 121 and Mahamahopadeshakas 16, total 314, among which only 10 titles of Upadeshakas and 6 of Mahopadeshakas have been conferred during the year under review.

The air having been surcharged with politics during the whole year and many misguided raw youths having forgotten the true ideal of Swarajya, under the ephemeral emotion of winning redemption for India within a day it became a crying need for the Society to win back our young hopefuls and define to them the Rishi-ordained real way to emancipation. The Society therefore tempered politics with religion, attuned the here with the hereafter and created such a heart-imposing melody that under its balmy influence all the important Branch Institutions wrought miracles and dictated to the Hindu public the real goal of Swarajya. Our Joint-General Secretary, the renowned religious speaker of the day, made a regular tour for the purpose. He visited during the year Cawnpur, Thaneswar, Barnala, Ferozepur, Lahore, Delhi, Dera Ghazi Khan, Dera Ismail Khan, Rawalpindi, Surgodha, Lyallpur, Bahawalpur, Ambala, Kurukshetra, Meerut, Lucknow, Nowshera, Peshawar, Alwar and Gaya, and everywhere taught to the Hindu public their stern duties under the present times and how they could realise the real meaning of Swarajya from the Sanatan stand-point, it being

the only anchor which can hold, while others are swept away by the sweeping current of the ages. Many of his co-workers in the field the Mahamahopadeshaks and Mahopadeshaks of the Mahamandal also took time by the fore-lock and played their spiritual and national role to the hearty satisfaction of the daily-progressive Hindu public. Among them may be mentioned the names of our Mahamahopadeshak Banibibhushan Sriman Pandit Sravanlalji, Mahamahopadeshak Vidyaratna Sriman Pandit Girdhar Lal Shastri, Mahopadeshak Sriman Pandit Yadukulabhushan Shastriji and Mahopadeshak Sabityanidhi Sriman Pandit Gangavishnu Kavyatirthji. Their hearty and breathless endeavours to stem the tide of the troublous times cannot be sufficiently commended. Besides this, our rich stock of the *ex-students* as well as the research scholars attached to the Divinity College responded to all urgent calls from our Provincial Centres and Branches throughout the whole of India and made a systematic preaching tour in Bengal, Behar, the United Provinces, the Punjab, and the Central Provinces. In this way our propaganda work during the year attained great success.

As the proper training and turning out of teachers and preachers is solely responsible for the exemplary success of this department of the Mahamandal and as the unique Institution, the Hindu College of Divinity forms the only store-house to supply our Branch Associations and allied Institutions with a galaxy of such shining stars, the more the generous sympathetic eye of the elites of India is drawn to the Divinity College, the more the department is sure to prove a veritable boon to the national and spiritual advancement of India. We hope our hearty dream in this respect will be converted into a living reality within a short period of time.

SAMAJ HITAKARI KOSH.

(Including Journals.)

XXIII.

The detailed rules of this Benevolent Fund have already been published in our previous reports as well as in 'Mahamandal Magazine' and 'Mahasakti.'

"It may be mentioned in brief, however, that the total income from the journals are divided into two equal portions,—half going to the up-keep of the Hindi Journal, "Nigamagam Chandrika," and the English Journal, "Mahamandal Magazine," which are the organs of the Head-quarters of the Society, and half to the fulfilment of the direct object of the Kosh. This half again is equally divided,—one portion being put in the Reserve Fund and the other being equally distributed among the nominees of the deceased members during the year, i.e., members who have supported the Kosh for three consecutive years or more. That is to say, for the annual subscription of two and a half rupees any member will at once get the English or Vernacular Journal according to his choice and all the benefit of the Benevolent Fund."

The nominees of the deceased members during the previous years were all paid their dues according to the rules of the Samaj Hitakari Kosh.

The fund deserves the support of every member, nay of every one who has at heart the good to his country and his religion, because if the membership of the benevolent Fund becomes sufficiently large not only will a standing provision be made for mutual help and relief in our community, but all the Departments of the Mahamandal could be carried on efficiently with the income from this source alone.

The Head Office did not make so far any special arrangement to encourage the work of this benevolent Department

for want of sufficient workers. As there was a rush of demand for trained preachers and teachers of our Hindu College of Divinity, the Head Office could not spare them for popularising the benevolent object of this fund among the masses. It has now been decided that our preachers while out on lecturing tours should impress upon the masses the desirability of largely subscribing to the fund for mutual benefit and the promoters hope that by sincere work our preachers will be able to make the fund not only a source of help to the middle class Hindus, but it will also be a strength to our social and religious advancement in the near future. There is no part of India where numberless evidences of the disinterested charity of our co-religionists are not met with. It is not too much to hope therefore that many may join the Kosh from pure philanthropic motive. For the life membership the fee is very small, i.e., Rs. 50.

The Organiser of Sri Bharat Dharma Mahamandal cherishes great confidence about this Kosh. He is of opinion that at the time when the Varnashramdharmi Community realises the importance of this national Kosh it will be a tower of strength regarding the solidarity of the community and the Mahamandal will not then have to look forward to any other financial resources for the development of any of the numerous departments of this All-India organisation and this national Kosh will be sufficient to keep pace with all the requirements of the Society.

The Reserve Fund of the Kosh was invested in the most reliable securities, the amount being almost twice as much as in the preceding year.

As reported last year our Hindi Journal the "Nigamagam Chandrika" and the English "Mahamandal Magazine" appeared regularly with illustrations and were replete with thoughtful articles. No amount of money was spared to have

the pictures drawn by good artists. The pictures were mythological and the designs were such as to make them attractive from every point of view.

The authorities of the Mahamandal fully realise the importance of the press for propaganda purpose and are alive to the want of mutual help in the Society, hence the great scheme of promoting unity and mutual help in the Hindu Society through its journals, launched in the year 1916. But without the co-operation and help of all our branches, provincial centres and all classes of members, no good can we achieve. We invite the earnest attention of all our brothers and sisters in fact of all our members and allied institutions towards this great national scheme.

FINANCE.

XXIV.

The accounts of the Sri Bharat Dharma Mahamandal are audited quarterly as well as at the close of each year. As on previous years, this year also the accounts were audited by Babu Durga Charan Chatterjee, the well-known Public Auditor of Benares, and a certificate as to the correctness was given by him. We are glad to publish here that inspite of the wide-spread famine and other untoward circumstances, our financial condition has shown signs of improvement as a glance at the statement appended will go to show.

The expenditure of the Annual Adhiveshan was met by the Gaya Dharma Sabha which had invited the Adhiveshan there, thereby relieving the parent Society of this big item. Our hearty thanks are due to the members of the Sabha for their contribution towards this department.

As regards the receipts and disbursements of other allied departments they have been set forth in their respective chapters.

Statement of Accounts for the year 1922.

Serial No.	RECEIPT.	AMOUNT.	Serial No.	EXPENDITURE.	AMOUNT.
		Rs. a.p.			Rs. a.p.
I	Subscriptions—		I	Office Establishment—	
	(a) Ordinary members ...	682 8 0		(a) Vritti ...	2,068 13 6
	(b) Sahayak members ...	20 0 0		(b) Hot weather charges	20 0 0
	(c) Pratinidhis (Trustees)	3,310 0 0			
	(d) Samrakshakas (Patrons)	1,250 0 0			
	(e) Samaj Hitakari Kosh ...	670 0 0			
II	Special donations ...	10,643 12 0	II	Dharma Prachar (including Monthly Journals) ...	3,257 12 0
III	Monthly Journals ... (advertisement charges only)	255 8 0	III	Contribution to the Provincial Mandals and Grant-in-aid to the affiliated and other institutions ...	292 0 0
IV	Mahamandal Trust ...	70 0 0	IV	Deva Seva and Anusthan ..	500 9 6
V	Sadhu Seva & Atitibi Satkar (received from Sri Vishwanath, Annapurna, Dan Bhandar)	2,745 7 6			

Statement of Accounts for the year 1922.—Contd.

Serial No.	RECEIPTS.	AMOUNT.	Serial No.	EXPENDITURE.	AMOUNT.
		Rs. a. p.			Rs. a. p.
VI	Shastra Prakash (amount received from Vishwanath Annapurna Dan Bhandar)	2,913 8 5	V	Upadeshak Mahavidyalaya (Hindu College of Divinity) including Professors, Upadeshaks, students' stipends, cook, servants and miscellaneous and travelling of Upadeshakas ...	11,364 14 3
VII	Miscellaneous— (a) Interest	1,071 3 3	VI	Sadhu Seva and Atithisatkar	2,877 10 0
	(b) Sundries (including fund of Postage, Shakra Sabhas and others)	120 7 9	VII	Adhiveshan, including medals	506 0 6
VIII	Upadeshak Mahavidyalaya	7,281 7 9	VIII	Deputation	105 5 0
IX	Deva Seva and Anusthan ...	...	IX	Printing of journals, &c. ...	976 14 0
X	Donation for distribution of religious literature ...	...	X	Stationery and furniture ...	296 11 3
			XI	Postage	1,308 1 0
			XII	The Mahamandal Trust ...	243 12 3
			XIII	Miscellaneous (including repairs)	577 14 9
			XIV	Shastra Prakash Department	2,913 8 5

XI	Uttarakhand Shrine Restoration Fund	...	...	XV	Sarada Library (including Research Department)	...	165 13 0
XII	Yajna Fund	...	35 0 0	XVI	Free distribution of religious literature through V. A. Danbhandar	...	1,761 14 6
XIII	Provident Fund	...	343 0 9	XVII	Uttarakhand Shrine Restoration Fund	...	600 0 0
XIV	The Mahamaya Trust	...	14,191 0 0	XVIII	Mahamaya Trust Fund	...	25,531 14 6
				XIX	Bharat Dharma Press	...	23,127 8 3
				XX	Advances	...	5,180 14 7
				XXI	Aid to Officials	...	151 5 9
	TOTAL	...	45,602 15 5		TOTAL	...	83,829 5 0
	Balance of last year	...	2,52,667 0 9		Closing Balance	...	2,14,440 11 2
	GRAND TOTAL	...	2,98,270 0 2		GRAND TOTAL	...	2,98,270 0 2

Details of the closing Balance—

	Rs. a. p.		
In fixed Deposits with Bankers	...	...	1,85,850 12 3
In Current Deposits with Bankers	...	...	28,517 7 2
Cash in hand	...	...	42 7 9
			<hr/>
	Total	...	2,14,440 11 2
			<hr/>

NARAYAN RAO AGNIHOTRI,
Cashier,

K. C. CHAKRAVARTI,
Superintendent,
Mahamandal Head Office.

Budget Estimate of the Sri Bharat Dharma Mahamandal for the year 1923.

Serial No.	HEADS OF RECEIPTS.	Actuals of the year 1921.		Estimate for the year 1922.		Actuals of the year 1922.		Estimate for the year 1923.	
		Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.
I	Contributions—								
	(a) From Pratinidhis & other Members	3,177	0 0	4,100	0 0	3,330	0 0	4,000	0 0
	(b) " Samrakshakas ...	1,040	0 0	1,000	0 0	1,250	0 0	1,000	0 0
	(c) " Ordinary Members, etc. ...	1,564	8 0	3,000	0 0	1,352	0 0	2,500	0 0
	(d) Special subscriptions from Members and subscribers ...	681	2 0	2,000	0 0	11,243	0 0	10,000	0 0
II	Minor Receipts from monthly Journals	132	7 0	350	0 0	255	8 0	300	0 0
III	The Trusts connected with the Society	69,337	5 6	60,100	0 0	17,137	13 1	125,000	0 0
IV	Sadhu Seva and Atithi Sakar ...	2,750	1 6	2,500	0 0	2,745	7 6	3,000	0 0
V	Shashtra Prakash (amount received from Vishwanath Annapurra Danbhandar and other sources) ...	7,699	15 5	6,000	0 0	2,913	8 5	3,000	0 0
VI	Hinda College of Divinity (including Hindu Religious University) ...	8,575	5 3	10,000	0 0	12,281	7 9	12,500	0 0

Budget Estimate of the Sri Bharat Dharma Mahamandal for the year 1923.

Serial No.	HEADS OF RECEIPTS.	Actuals of the year 1921.	Estimate for the year 1922.	Actuals of the year 1922.	Estimate for the year 1923.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
VII	Dev Seva and Anusthan Fund ...	...	100 0 0	...	100 0 0
VIII	Donation for distribution of Religious Literature ...	932 2 6	1,000 0 0	...	1,000 0 0
IX	Dharmalaya Samskar Bibhag, (including Uttarakhand Shrines Restoration, etc.) ...	...	10,000 0 0	...	1,000 0 0
X	Hall of All Religions ...	...	10,000 0 0	...	10,000 0 0
XI	Yajna Fund ...	35 0 0	500 0 0	808 2 3	300 0 0
XII	Kashi Veda Vidyalaya ...	...	...	...	1,500 0 0
XIII	Miscellaneous Receipts ...	1,281 2 6	1,500 0 0	1,191 11 0	1,500 0 0
	TOTAL ...	97,206 2 8	1,12,150 0 0	54,509 14 0	76,800 0 0
	Balance ...	3,03,479 6 7	2,52,268 0 0	2,00,038 13 10	...
	GRAND TOTAL ...	4,00,685 9 3	3,64,418 0 0	2,54,548 11 10	...

Budget Estimate of the Sri Bharat Dharma Mahamandal for the year 1923.

Serial No.	HEADS OF EXPENDITURE.	Actuals of the year 1921.	Estimate for the year 1922.	Actuals of the year 1922.	Estimate for the year 1923.
		Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
I	Office Establishment	1,934 3 8	2,500 0 0	2,088 13 6	2,500 0 0
II	Monthly journals (Nigamagam Chandrika and the Mahamandal Magazine), including editing, printing, Postage, etc. ...	4,272 12 0	4,500 0 0	3,232 2 0	4,000 0 0
III	Contributions to the Provincial Mandals and Grants-in-aid to the affiliated institutions, including our Centres for religious preaching and the attempt at introduction of religious teachings in schools and colleges, &c.	597 11 0	1,000 0 0	5,892 0 0	7,000 0 0
IV	Dev Seva and Anusthan ...	292 3 0	300 0 0	500 9 6	500 0 0

Budget Estimate of the Sri Bharai Dharma Mahamandal for the year 1923—concl.

Serial No.	HEADS OF EXPENDITURE.	Actuals of the year 1921,		Estimate for the year 1922.		Actuals of the year 1922.		Estimate for the year 1923.	
		Rs.	a. p.	Rs.	a. p.	Rs.	a. p.	Rs.	a. p.
V	Hindu College of Divinity, including Hindu Religious University ...	6,771	11 6	8,000	0 0	10,696	1 6	12,000	0 0
VI	Sadhu Seva and Atithi Satkar ...	2,902	4 6	2,500	0 0	2,877	10 0	3,000	0 0
VII	Adhiveshan, including medals ...	201	14 0	500	0 0	506	0 6	500	0 0
VIII	Deputations, including travelling of Upadeshakas ...	795	1 6	1,800	0 0	774	1 9	1,500	0 0
IX	Printing other than journals ...	2,111	4 9	1,500	0 0	976	14 0	1,100	0 0
X	Stationery and furniture ...	378	2 3	300	0 0	296	11 3	400	0 0
XI	Postage. ...	1,265	0 3	1,500	0 0	1,308	1 0	1,500	0 0
XII	The Trusts connected with the Society	1,13,020	12 0	40,500	0 0	25,775	10 9	25,000	0 0
XIII	Shastra Prakash Department ...	7,699	15 5	7,500	0 0	2,913	8 5	4,000	0 0

XIV	Sri Sarada Library	...	311 9 3	250 0 0	165 13 0	250 0 0
XV	Samaj Hitakari Kosh	...	48 9 0	300 0 0	18 10 0	250 0 0
XVI	Law Expenses	...	...	...	...	500 0 0
XVII	Free distribution of Religious Literature through V. A. Danbandar	...	932 2 6	1,000 0 0	1,801 14 6	2,000 0 0
XVIII	Dharmalaya Samskar Bibhag, including Uttarakhand Shrines Restoration	...	...	20,000 0 0	600 0 0	2,000 0 0
XIX	Hall of All Religions	...	...	10,000 0 0	...	2,000 0 0
XX	Yajna Fund	...	62 6 6	500 0 0	773 2 3	500 0 0
XXI	Contributions to the Provident Fund	...	594 4 3	400 0 0	151 5 0	300 0 0
XXII	Liveries	...	8 9 0	50 0 0	...	50 0 0
XXIII	Kashi Veda Vidyalaya	...	...	...	...	1,200 0 0
XXIV	Sri Mukund Kanyakubja Pathshala	...	...	...	...	300 0 0
XXV	Miscellaneous	...	686 14 3	500 0 0	577 14 9	500 0 0
	TOTAL	...	1,44,887 6 7	1,05,400 0 0	61,933 15 8	72,850 0 0

DHARMALAYA SANSKAR DEPARTMENT.

XXV.

The preservation of our antiquated places of interest is as much an important duty of every country as the memory of her ancestors and heroes, because if the latter were the champions of great deeds in the land, the former speak of the greatness of their deeds and present a living scene of its ancient art and workmanship. From the orthodox Hindu point of view, the maintenance of old temples and shrines forms a part of one's religious duties. Such being the importance of the work, the Sri Mahamandal which takes upon itself the responsibility of protecting every Hindu monument and preserving every place of religious importance has included in its big programme of work, the restoration of ruined temples, ghats, and many Hindu shrines, looking after religious and charitable buildings and institutions, and supervising the proper carrying out of the repairs, construction and management. The notable undertakings of the Society are dealt with under separate sub-heads in this chapter and are expected to draw the notice of all concerned.

SRI KEDARNATH SHRINE.

There is no one perhaps in India at least who is not familiar with the holy name of Sri Kedarnath in Uttarakhand. It is very gratifying to note that the present capable Rawal of Sri Kedarnathji for whose installation on the *gaddi* of Okhimath, Mahamandal was the chief instrumentality, has been taking an unceasing interest in the management of the temple, as has also been noticed in the last year's report. The moral force that will be carried by the present instance of an unmarried and good charactered Rawal being installed on the *gaddi* will result in a permanent arrangement of succession in future of a man of the same moral backbone. Some new

correspondence that took place with regard to the repairs of the temple buildings at Kedarnath during the year under report will throw fresh light on the subject and show the progress of the work in this direction.

Our ascetic organiser paid a formal visit to His Highness the Maharana Bahadur of Udaipur and represented to him the case of Kedarnath shrine at present lying in an unhealthy condition and requiring early restoration. His Holiness Sri Swamiji is a layman and as such gave His Highness only a rough estimate of the work to be Rs. 30,000 (thirty-thousand). Thereupon the Maharana Bahadur held out a distinct promise to meet the entire cost of repairs on condition that no other subscription is collected for the purpose.

But subsequently, when the labour and prices of material were gone up and a regular estimate of cost was drawn up by professional experts, it was found to be in excess of what was shown by Sri Swamiji. His Highness then withheld the promised payment of the cost of repairs on a more feeble excuse of the increase in the estimate to the extreme disappointment of the parties interested in the improvement of Sri Kedarnath temple.

We therefore regret, that the work has been abnormally delayed against our expectations. But all the same, it is very gratifying, that the Dharmashala work is progressing very satisfactorily ; the entire cost of which was met by the Nepal Durbar as reported last year through the active help of the Mahamandal. The whole amount has been placed at the disposal of the Deputy Commissioner of Garhwal. This Dharmashala has fulfilled a great public need and will be a source of great comfort to all strangers and pilgrims visiting the place.

As alluded to above, we give below a copy of the correspondence that passed between different parties concerned in the Kedarnath restoration work which will go to show all the facts in this connection.

Copy of letter No. 165, dated 12th October 1921, from the Deputy Commissioner, Pauri (Garhwal), to the Hon'ble Resident in Mewar.

With reference to your endorsement No. 3335, dated 28th September 1921, I have the honour to say that copies of separate plans and estimates were sent to you with my letter No. 430, dated 19th January 1920, and that the figures of separate estimate were again given, in order of urgency, in my letter No. 39, dated 8th May 1920, to the address of the Assistant Secretary, Sri Bharat Dharma Mahamandal, an extract from which formed enclosures to my letter No. 102, dated 22nd June 1920, to your address. As stated in my letter No. 134, dated 13th August last, Rs. 75% may be added to each estimate to cover rise in rates.

If the Durbar wishes to work with an imprest to be recouped from time to time, I again suggest that they communicate with the Rawal and work through him. I regret that as already stated, I am not in a position to arrange for any work myself, unless and until the entire cost has been credited to the Sadabrat Fund.

Copy of the letter of the Resident in Mewar to His Highness of Udaipur. No. 3778 of 1921, dated Udaipur, the 24th October 1921.

Copy forwarded with compliments to the Mahakma Khas, Mewar, for favour of reply with reference to the correspondence ending with their Khat No. 67, dated 15th September 1921.

2. The plans and estimates, together with copies of the letters referred to, were forwarded to His Highness the Maharana with Colonel Spence's and the undersigned's letters No. 397, dated 2nd February 1920 and 2nd July 1920.

Copy of a letter No. 207, dated the 16th January 1922, from the Deputy Commissioner, Garhwal, to the Secretary Sri Bharat Dharma Mahamandal, Benares.

In reply to your letter No. nil, dated the 21st December 1921, I have the honor to state that I have already sent full details of all estimates and present cost through the Resident in Mewar, in my letters No. 102, dated 22nd June 1920 and No. 134, dated 13th August 1921, which must have reached His Highness by now. I have also flatly refused to undertake any work on the instalment system and to this I intend to adhere. I will not start any work until all the money for that work is credited in the Sadabarat Fund. as I have had sufficient experiences already of promises not materialising owing to the death of the donor or for other reasons.

Copy of a letter, dated the 27th January 1922, from the Mahamandal, to the Deputy Commissioner, Pauri (Garhwal).

In acknowledging hereby receipt of your esteemed letter No. 207, dated 16th January 1922, I beg to convey to you the thanks of the Committee for the interest your goodself has been taking for the restoration work in Uttarakhand. You have done right in refusing to undertake any work on instalment system and our request is that you should take in hand only that work, the estimated cost of which has been fully received and credited to Sadavarat Fund. And we shall request His Highness the Maharana Bahadur of Udaipur to contribute the whole estimated cost of any particular work or works at a time. This will surely meet with His Highness's approval and also save you a good deal of botheration for money for any particular work that may be started soon.

We have received a letter from Udaipur to the effect that the original estimated amount would be increased by Rs. 75%, if the work is taken in hand now at Kedarnath. In the original estimate of Panyagiri Devi Temple at

Joshi Math for Rs. 12,000, you were pleased to inform us that the estimated amount would increase by Rs. 2,842, i.e., about Rs. 25 per cent. over the estimated amount. As the increase by Rs. 75% of the estimated amount appears to be rather exhorbant, I am directed by the Committee to request you to be kind enough to let me know if there is any wrong in the figure and whether an increase of Rs. 25% will cover the enhanced rates for materials and labour.

On hearing definitely from your goodself, we shall finally address His Highness the Maharana Sahib of Udaipur on the subject.

Thanking you for your disinterested troubles and awaiting the favour of an early reply.

Copy of an extract of a letter, dated the 10th February 1922, from the Rawal of Kedarnath, to the Bharat Dharma Mahamandal.

* * * *

Have you written a letter to His Highness the Maharana of Udaipur? Or do you want this Samsthana to address to him?

Some records have been sent to you in connection with Nepal Annual Subscriptions. This Samsthana has not received any reply yet from you regarding this matter. Hoping you would soon communicate with the Samsthana on all matters and particulars.

Copy of an extract of a letter No. 240, dated the 2nd March 1922, from the Deputy Commissioner, Garhwal, to the Mahamandal.

With reference to your letter No. nil, dated 27th January 1922, I have the honor to say that the increase of Rs. 75% over the estimated amount referred to in para. 2 of your letter under reply is not a mistake. The increase in our public works rates now varies from Rs. 50 to 100%. The revised

estimate for the construction of a Dharmashala at Kedarnath now amounts to Rs. 12,032, exclusive of the carriage of iron sheets, paint, etc. Approximately there will be an increase of about Rs. 5,000 over and above the Rs. 10,724, originally estimated for this work.

Copy of an extract of a letter, dated the 11th March 1922, from the Mahamandal Office, to the Deputy Commissioner, Garhwal.

I beg to acknowledge with thanks receipt of your esteemed letter No. 240, dated 2nd March 1922, and to say in reply that a copy of the same has been forwarded to the Private Secretary to His Highness the Maharana Bahadur of Udaipur for information and necessary orders.

I respectfully beg to invite your kind attention to my letter, dated 11th February 1922, regarding the appointment of an Overseer to look after the works at both the places at Kedarnath and Joshi Math, and also other points mentioned therein. The Council of the Mahamandal will be thankful if an early reply on the points is received.

Copy of a letter, dated the 13th May 1922, from the Rawal of Kedarnath, to the Secretary, Sri Bharat Dharma Mahamandal.

The Kedarnath temple was opened on 6th of this month. His Highness the Maharana of Udaipur had promised to give us financial help in order to repair the temple, but we have not yet received any. Will you please do what is possible in the matter and duly inform us as to what has been done.

According to your letter written to us in the month of January, we have not given estimates for the repairing of the temple, etc., to His Highness the Maharana Sahib Bahadur of Udaipur. If His Highness should write to you, we hope you will give suitable reply and you will do your best to see that the work is commenced early.

We have for your information sent copies of the letter from His Highness and of our reply to His Highness.

Copy of enclosures to the above letter.

1. From His Highness the Maharana of Udaipur.

I have been desired by His Highness the Maharaja Sahib Bahadur to write to you to kindly send an early reply to the following regarding repairs to the temple of Kedarnath:—

(a)—The chief work, requiring repairs, is that of the temple; please send the estimate of the same and also of other necessary repairs. The estimates of each of the works must be sent separately.

(b)—Also let me know the name of the person who will supervise the work and keep account of the expenses incurred for the purpose.

On hearing from you I shall further communicate to you the particular works which must be carried out according to the instructions which will follow then.

2. Reply from the Rawal of Kedarnath to the above letter:—

We received your letter, dated 21st April 1922, asking us to send the estimates for the repairs of the temples, etc.

Your Highness asks us for the estimates; we do not see the need for us to give your Highness any estimate. The amount to be spent is left entirely to your Highness. Your Highness is well-known for the great interest you take in Dharmic work and it is hardly necessary for us to direct your Highness as to the amount that is to be spent. The cost of repairing the temple may be raised to a large amount or reduced to a small sum, as it pleases your Highness. All that we say is that your Highness may be pleased to start this laudable work at your earliest convenience and make

the name of your Highness live long in the memory of the future generations. For any other particular your Highness may please consult with His Holiness, (103) Shri Gyananandji Maharaj, for His Holiness has been taking much interest in the affairs concerning the temple, etc.

His Highness of Nepal had given a certain amount of money, but since your Highness wished that the whole cost of repairing the temple, etc., must be met by you only, the money given by His Highness of Nepal was not utilised for this purpose, but instead Rs. 11,000, out of the amount given by His Highness of Nepal, was given to Dharmashala of Kedarnath. Therefore the whole matter concerning the temple, etc., is left entirely to your Highness.

As for supervision and keeping accounts, your Highness may appoint your own man or entrust the responsibility to the Deputy Commissioner of Garhwal, or we will undertake it and appoint our man.

The money, which your Highness will be pleased to give, may be paid to the Deputy Commissioner, Garhwal, who will make monthly payments, etc., to the coolies and others on the presentation of bills. The Deputy Commissioner has been throughout very kind and helpful to us. We are certain that everything will go well if the affair should be managed through the Deputy Commissioner.

We hope to hear shortly from your Highness that this work is commenced.

Copy of an extract of a communication, dated the 26th May 1922, from the Muhamandal, to the Rawal Sahib of Kedarnath

I beg to acknowledge hereby receipt of your letters regarding the correspondence that passed between you and the Udaipur Durbar. * * * * *

I have written to the Udaipur Durbar, requesting to commence the repair works early in this year, otherwise another year will be lost. I shall let you know as soon as I hear from the Durbar.

On our finally referring the matter to the Udaipur Durbar, in order to ascertain whether the thorough repairs to the Kedarnath Temple would be undertaken by the State as promised, because the question was pending for a long time and required an early decision, the Private Secretary to His Highness the Maharana Bahadur of Udaipur wrote to us on the 11th July 1922, as follows :—

“ केदारनाथके मन्दिरके लिये ऐसी मर्जी है कि कमिश्नरके पास रुपये नहीं भेजे जावें । यहाँसे किसीको भेजकर दिखाया जावेगा कि दरअसल कितना काम है फिर यहाँसे मर्जी होगी तो बनाया जावेगा । कोई पक्का वायदा नहीं है । ”

This evidently should not have been the response to our communication after such strong expectations based on the generous promise made by His Highness himself, whose veracity and earnest devotion to righteousness are so well-known. It is now being anxiously awaited that His Highness directs his kind attentions to this important mission and fulfils it before long just in keeping with his brilliant traditions.

We still more hope so, because the present administration of State affairs is conducted by the illustrious son of the illustrious father, the Yuvaraj Maharaj Kumar Sahib, who is an up-to-date enlightened Prince and on whom the whole of Hindu India looks as a true friend of humanity and expects a good deal of varied help from him.

RESTORATION OF SRI KURUKSHETRA.

The Sri Kurukshetra Restoration Society, with its energetic and capable Secretary, Dharmabhushan Lala Diyali

Ram Sahib, B.A., late Director of Public Instruction, Patiala State, has been ever since it was brought into existence, doing laudable work under the patronage of the Society and has shown a steady and satisfactory progress in all the branches of its activities. Dewan Tekchand Sahib, I.C.S., now Commissioner of Ambala Division and Deputy Commissioner of Karnal District in 1921, under whose jurisdiction the sacred place of Kurukshetra is situated, has also evinced a selfless and genuine interest in the furtherance of the objects of the Society and his valuable co-operation has been of immense use to the cause.

It was during the year 1922, that His Highness the Maharajadhiraj of Durbhanga paid a visit to the memorable site of Kurukshetra, in the capacity of the General President of Sri Mahamandal, and thus fulfilled the long outstanding desire of the members of the Kurukshetra Society. The annexed is a copy of the address that was presented to His Highness on the occasion of the foundation ceremony of Sailana Krishna Temple, which was performed by His Highness himself, and His Highness was pleased to make a suitable reply in Hindi to it.

His Highness the Maharaja Bahadur of Sailana, the President of the Kurukshetra Restoration Society, has kindly made a State grant of the whole cost of constructing the above temple. His Highness deserves the sincere acknowledgment of the Society and of the whole Hindu Community for the abiding interest he has been showing in advancing the cause of this noble movement. His Highness is one of those few Ruling Princes, who have worked so zealously in the religious and other useful public causes, and is therefore to be heartily congratulated on his nobly disposed feelings and commendable turn of mind guided by high ideals.

TO HIS HIGHNESS MAHARAJADHIRAJ THE HON'BLE SIR
RAMESHWAR SINGHJI, G.C.I.E., K.C.I.E., MAHARAJA-
DHIRAJ OF DARBHANGA RAJ.

MAY IT PLEASE YOUR HIGHNESS,

On behalf of Sri Kurukshetra Restoration Society, we accord to your Highness a very cordial and sincere welcome to this place of hoary sanctity and one of the greatest of Hindu Tiraths in India.

As a recognised Leader of the Orthodox Hindu Community and the great Supporter of old Hindu Institutions, Your Highness's visit is vested with special interest and importance.

Your Highness knows the aims and objects of this Society and the little it has been able to achieve during the two years of its existence. As the President of Sri Bharat Dharma Mahamandal, one of the patronising bodies of the Society, Your Highness' interest in this movement has already exhibited itself in the valuable guidance and support that the Society has received from Sri Bharat Dharma Mahamandal.

The Society owes its existence to a Resolution of a Hindu Conference held at Delhi in December 1918, to restore and revive old Hindu Religious Institutions. The very nature of its work has proved to be its recommendation and the Society has, in this brief period of its existence, secured the sympathy of leading Hindu Ruling Princes and Rases.

The generous contribution of Rupees one lac, made by the Maharaja Bahadur of Rewa, of which Rupees fifty thousand have already been paid, formed the nucleus of the Society's Fund which has since been augmented by various other donations. Rai Bahadur Lala Benarasi Das, Banker and Mill-owner of Ambala, has contributed Rs. 8,000 (eight thousand), in meeting the expenditure of putting the Chautang Rajbaba

in order, in an equal share with the District Board, Karnal. Thus, the most important question of water-supply to the Holy Tank has been satisfactorily solved and the fact that the District Board, Karnal, has undertaken the maintenance of this Rajbaha, is a very gratifying feature of this solution.

The Patiala Durbar has put its Haveli in order for the use of the pilgrims. For the repairs of the dilapidated ghats, the original founders or their heirs are being approached with satisfactory results.

Several religiously-inclined Hindu Raises, specially of Dehli, have generously come forward to construct new ghats. A general stimulus has been given in this direction by the activities of the Society, and the restoration of tanks and ghats in the whole Kurukshetra, a region of 48 koses, is in progress through local efforts, aided by the Society where necessary.

The Kurukshetra Tank has been excavated to the depth of several feet, at several places and it is expected that with copious water-supply and the increased receptive capacity of the tank, there is no fear of its getting dry in any season of the year.

The ghats are being gradually repaired. The path round the holy tank has been cleared of weeds and thickly-grown bushes, and will prove of great convenience to the numerous pilgrims that are expected here on the occasion of the coming solar eclipse.

The Society has decided to construct a Gita Bhawan here, as the fittest commemoration of one of the most historic incidents associated with the place—the promulgation of Gita by Lord Krishna. The foundation of the proposed building, under the name of Kurukshetra Pustakalay, has already been laid by H. E. the Governor of Punjab. It is proposed to have all the editions, annotations and translations of Gita in

the Pustakalay. Lala Nanak Chand of Delhi has very kindly given a preliminary donation of Rs. 5,000 for their purchase. The cost of the building is estimated at Rs. 30,000, and the Society depends upon the generous support of the Hindu Chiefs like Your Illustrious self, for the completion of this very laudable scheme.

Your Highness, the task before the Society, is of enormous magnitude. The beauties and sublimities of old are the dismal ruins of the present. Some shape is to be given to the huge wilderness that surrounds us. All this requires money, energetic work and sagacious guidance. The Society looks upon your good self for substantial help in all these directions.

We are deeply grateful to Your Highness for coming over here, at our request, to perform the Foundation Digging Ceremony of Sailana Krishna Temple, which, we now request Your Highness to perform. It is most fitting indeed, that the Ruler of Mithila, the famous seat of Janak, the greatest practical Vedantist of the world, should perform a ceremony connected with an institution, that is, to stand for the spread of Vedantism. We have every hope that this visit will be a landmark in the history of the Society, by giving it a new life of increased usefulness.

We beg to remain,

Your Highness' most obedient and humble servants,
Members of the Kurukshetra Restoration Society.

KURUKSHETRA,

1st February 1922.

A Copy of an urgent letter from the Secretary of the Restoration Society showing the business done at one of its Annual Meetings is also reproduced below for general information.

"As I wrote to you a regular meeting of the working Committee was held here yesterday. All the members, accompanied by all the leading Brahmins and Mahajans of the place, took a round all about Kurukshetra and visited the island at the centre called Mughalgarhi. This place is quite a wilderness having no other place round about inhabited by a single soul. The place is said to be a rendezvous of thieves and robbers and it is very dangerous for a few persons to stay at night there. It is almost daily visited by thieves, who take shelter here after committing deeds of robbery. Hence the unanimous opinion of all here is that the best site for the Sailana Krishna Mandir is the one already selected in the compound of the Kurukshetra Pustakalay or Gita Bhawan, which is situated on a very pleasant and lovely ground on the bank of the great Kurukshetra tank. This is the best site taking all the points into consideration. I have wired to you just now to send a representative of the Mahamandal to see the place and have wired similarly to His Highness of Sailana. Please arrange to send a representative at once, so that the question be finally settled before the 1st February 1922, date fixed for the ceremony. Kindly ask His Highness of Sailana and Maharajadhiraj of Durbhanga to arrange coming a day in advance, so that the ceremony be performed at the appointed time.

"I hope to meet your representative and that of Sailana at an early date. More in my next."

MISCELLANEOUS.

Besides the above, there are several other important works connected with this department which have received active co-operation from the Mahamandal, either directly or indirectly. A pilgrim-tax has been proposed by our Kurukshetra Restoration Society and representation was made by us on their behalf to the Punjab Government to sanction the

said proposal which is calculated to be a source of substantial help to the Society in carrying out its laudable scheme. We have been favoured with a very encouraging reply from the Government concerned and it is expected that the proposal will be finally sanctioned in the near future. The income that will accrue from this system will enable the Committee to reconstruct and repair the dilapidated and ruined shrines of the holy Kurukshetra without any inconvenience of collecting special funds for this work in future.

The Commission, that was appointed by the Mahamandal in previous years, for inspecting the spot at Kedarnath, Badrinath, Joshi Math, etc., has reported after a thorough inspection that most of these antiquated places of sacred memory require immediate and regular repairs. It must be admitted on all hands, that the preservation of such shrines and ancient monuments is not imperative only from religious point of view, but they carry an importance from archæological standpoint as well. For this reason, we have also opened a correspondence with the Deputy Commissioner of Garhwal for the imposition of a pilgrim-tax in Uttarakhand, and we have the pleasure to reproduce here in a communication, that was addressed to the Deputy Commissioner, Garhwal, on the subject, which should in time bear some fruit to the advantage of all concerned.

Extract of a letter, dated the 11th February 1922, from the Mahamandal, to the Deputy Commissioner, Pauri (Garhwal).

* * * *

“I beg to enclose herein a circular regarding Kurukshetra Restoration works and I hope this will interest you. The Kurukshetra Committee has been able to secure the sanction of the Government for imposition of a pilgrim-tax for the upkeep of the Tirth. We solicit your advice as to whether a

similar pilgrim-tax can be imposed on pilgrims to Uttarakhand.

“On behalf of the Orthodox Hindu Community, I beg to thank you for your disinterested troubles for the Uttarakhand Restoration work and pray the Almighty to grant you sound health, peace and unbroken prosperity.”

Sri Brindaban.—The importance of Sri Brindaban, as one of the most sacred Tirthas of the Hindus, is too well-known to need any description. The place which once echoed the Divine doings of Lord Sri Krishna and stirred the hearts of the millions with deep devotion and love is now almost deserted. The sacred Jumna which flowed by has been receding from the sacred Tirtha and the fine ghats and buildings, which once adorned its bank, now standing on the dry sands, are but a mockery of their ancient glory. The vast land now between the sacred town and the river-bed becomes practically a swamp full of malaria and other obnoxious diseases. The climate which was once very healthy has now become highly malarial. With a view to remove these causes and improve the sanitary condition of the town, a local Association has been formed and registered under Act XXI of 1860, under the name of the Jumna Training and Town Improvement Association under the kind patronage of the Sri Mahamandal. To make sanitary improvements and bring back the Jumna to its original bed would cost about twenty lacs of rupees—a sum not too much in comparison with the number of the devotees of Lord Sri Krishna and admirers of Sri Brindaban. The Mahamandal has also made representations on behalf of the Association to His Highness the Maharaja Sahib of Bharatpur and other respectable people to win their sympathy with the movement and took other useful measures to popularise its noble work, with hopeful results.

The Mahamandal now earnestly appeals to its generous Samrakshakas, who are the pillars of the Sanatan Dharma,

its distinguished Pratinidhis and leaders of the Society, and also to the members of the vast Hindu Community to come forward to preserve this glorious Tirtha of eternal fame and national importance by rendering help to and active co-operation with, the above Association at Brindaban.

Gangotri.—The important Gangotri shrine of Uttarakhand, which is one of the most widely-known sacred places of the Hindus was in ruins and it is noteworthy in this connection, that the late Maharaja Sahib of Jaipur effected complete repairs to it at an enormous cost about Rs. 2,00,000 and Sri Mahamandal also took a leading part in the success of this movement by means of correspondence and giving it practical help in all its possible details. The *Vastu* and installation of the Vighraha ceremonies have not been performed as yet, and the Mahamandal is making the necessary arrangements for the same to be done early in next year.

Ganges ghats.—The Raja Bahadur of Panchakote has almost completed the repairs on the important ghat by the side of the Ganges and Temples which he had purchased last year through the help of and at the instance of the Mahamandal. The repair work is still proceeding. The work of establishing a Brahmacharya Ashram, on the said site which was kindly promised by Raja Sahib, has not been taken in hand as yet, but it may be expected to begin at no distant future. The Raja Sahib is one of the distinguished Pratinidhis of Mahamandal and should therefore fulfil his promise for such a noble undertaking at the earliest possible date to add to his good name and reputation.

During the year under review, a lot of correspondence was held with different people and authorities for the repairs of the Ganges ghats at Benares; such as Durbhanga ghat, Panchakote ghat, Dasaswamed ghat, which have been thoroughly repaired. The Mahamandal is also trying to put other

ghats wanting repairs in a better condition and hopes to be able to do so sometime next year.

His Highness the Maharana Bahadur of Udaipur, at the request of our ascetic organiser, has commenced the repair of the most important Rana Mahal and Choushatti Yogini ghats. The Yuvaraj Maharaj Kumar of Udaipur, who is in charge of State administration, has commenced the preliminary arrangement for this work, and it is expected to be taken in hand regularly early next year.

Amdanga Math.—The restoration work of Amdanga Math in Bengal continued satisfactory progress during the year under review under the judicious supervision of our capable Pratinidhi Dharmabhushan Naresh Chandra Dutta, B.A., and Dharmaranjan Srijut Nagendra Nath Banerji.

Pisachmochan.—The Pisach Mochan Restoration Committee of Benares, which is a branch of the Mahamandal, has completed the wire-fencing and compound wall round the garden adjoining the Pisach Mochan tank during the year under report, by which the pilgrims get special convenience. It is also expected that the repairs of the principal temple of Pisach Mochan will also be completed within the next year.

In connection with this department indirect help was also given to many of the shrines in Madras, Bombay, United Provinces and Central Provinces, during the year under review by means of communications and representations from the Mahamandal Head Office as usual. The long record of work done by the Society for Dharmalaya Sanskar, should, as it were, speak for itself.

REVIVAL OF VIDYAPITHAS.

ANCIENT SEATS OF LEARNING.

XXVI.

For the last few years, the Society has been including in its programme of work the revitalizing of Vidyapithas—the ancient seats of Hindu culture.

We repeat again, that no body can deny the unquestionable supremacy of the authority of Sri Bhagavan Adi Sankaracharya in the Hindu religious world. The four seats, established by him in the four corners of India for the protection of the Sanatan Dharma, still enjoy the name and style of the Divine Founder himself. These are :—(1)—Joshi Math in the North, (2)—Sarda Math in the West, (3)—Sringeri Math in the South, and (4)—Govardhan Math in the East.

We now describe below the work done by the Society in connection with each of these Maths as well as other well-known seats of ancient Hindu culture.

JOSHI MATH.

The Joshi Math. was once the most prominent seat of Sanskrit learning and it was at this place that Sri Bhagavan Shankaracharya, the undisputed organiser and reviver of the Sanatan Hindu Dharma, commenced his celebrated religious reforms. But the Math is now ruins and wilderness and strenuous efforts are being made to bring it back to its ancient glory. In this connection our heartfelt thanks are due to the very kind and sympathetic Deputy Commissioners of Garhwal, who did all in their power to help us in this philanthropic work of ours. They have thus put us and thereby the entire Hindu Community of India under an everlasting obligation to their good selves.

As to the amount of work done during the year under review in connection with the revival of the Joshi Math, we reproduce below a copy of the important correspondence that was carried on by us on the subject.

Copy of a letter dated the 11th February 1922, from the Mahamandal, to the Deputy Commissioner, Pauri (Garhwal.)

I am directed by the Council of Sri Bharat Dharma

Mahamandal to invite the kind attention of your good self on the following points :—

“In our previous letter, we proposed that an overseer would be sent from here to look after the works both at Kedarnath and Joshi Math at a salary of Rs. 70 or 80, and his pay would be charged to both the funds and he would work under your good self. The Mahamandal is rather anxious to have the works started at both the places as early as possible. The Council will be much obliged if you will kindly inform me by return of post, if such an overseer, on Rs. 70 or 80, to look after the work at both the places, is available there or we shall locally try.

In my last letter, I requested you to be good enough to let me know the probable increase over the estimates sent by you for Kedarnath and Joshi Math, but have not been favoured with any reply on the subject. On receipt of this information, arrangement for money will be made accordingly. I may mention here, for your information, that some of our friends have informed us that the increase will be from Rs. 15 to 20% over the estimated cost.

Your good self will be glad to learn that of the two parties of Pujaris at Joshi Math, we have purchased the right of one party through our friends there, and negotiation with the other party is going on. The Council wishes to know whether these documents are to be registered.”

Copy of an extract of a letter No. 240, dated the 2nd March 1922, from the Deputy Commissioner, Garhwal, to the Mahamandal.

With regard to the construction of the Punyagiri Devi Temple at Joshi Math, I would point out that so far we have been quite unable to get a contractor for it, and that a further increase of Rs. 25% in the rates for that also (making an increase of Rs. 50% in all) will probably be necessary. Increases

at Joshi Math are somewhat less than those of Kedarnath, as the former place is more accessible and work can go on all the year round instead of for a few months only. There is also a good bazar which makes things easier.

Copy of an extract of a letter, dated the 11th March 1922, from the Mahamandal, to the Deputy Commissioner, Pauri (Garhwal).

* * * * *

I respectfully beg to invite your kind attention to my letter, dated 11th February 1922, regarding the appointment of an overseer to look after the works at both the places at Kedarnath and Joshi Math and also other points mentioned therein. The Council of the Mahamandal will be thankful if an early reply on the point is received.

* * * * *

Copy of a letter, dated the 3rd April 1922, from the Secretary, Bharat Dharma Mahamandal, Benares, to the Deputy Commissioner, Pauri (Garhwal).

At a meeting of the Council of the Mahamandal held recently, it was resolved to have the amount lying in the Garhwal Treasury for Uttarakhand Shrines Restoration invested through you in some Banks to prevent loss of further interest till the works at Kedarnath and Joshi Math are commenced.

As it will take some time to start the works at both the places, I beg to request you to be good enough to favour me with your opinion on the subject to enable me to put it before the Committee.

In case you are in favour of the investment, please let me know how you propose to invest the amount.

Thanking you in anticipation for an early reply.

Copy of a letter No. 3, dated the 5th April 1922, from the Deputy Commissioner, Pauri (Garhwal), to the Mahamandal.

With reference to your letter, dated 11th February 1922, I have the honor to say that in your letter No. 1304, dated 20th February 1920, it was decided that two work-agents on Rs. 30 and Rs. 40 per month, with an annual increment of Rs. 5 would be entertained at Joshi Math and Kedarnath respectively, and that they were to work under Sub-overseer, Madhusudan, who was to get an allowance of Rs. 15 per month for the supervision. The Sub-overseer has accordingly started works at both the places and work-agents will be entertained as soon as their services are required after the sites are cleared. No overseers from the plains are therefore required.

2. My letter No. 240, dated 2nd March 1922, explains the increases over the sanctioned estimates referred to.

3. Registration of documents in the cases where the value of property sold exceeds Rs. 100 is compulsory.

4. With regard to the imposition of pilgrim-tax, I have nothing to say than what my predecessor has said in his letter No. 267, dated 11th December 1920, to the address of the General Secretary of the Mahamandal.

Copy of a letter No. 22, dated the 22nd April 1922, from the Deputy Commissioner, Garhwal, to the Mahamandal.

In reply to your letter, dated 3rd April 1922, I have the honour to inform you that as works on the Dharmshala and Panyagiri Devi's Temple at Kedarnath and Joshi Math have commenced and money is wanted for payment of the contractor's running bills, I propose to purchase a six months' treasury bill of the face value of Rs. 15,000 out of the money at your credit. This bill will be purchased in my favour, so that I may get the amount so invested, refunded to me at any time when money is required for your works, of course, the

discount received on the bill will be credited to your account. In case, you have no objection to this I propose to purchase a bill at once.

Copy of a letter, dated the 27th April 1922, from the Mahamandal, to the Deputy Commissioner, Garhwal.

I beg to acknowledge with thanks receipt of your letter No. 22, dated 22nd April 1922, and to state in reply that the Committee has approved your suggestion regarding the purchase of the Treasury Bills of the face value of Rs. 15,000, you will please do the needful in the matter. The Committee is further glad to learn that the works at Kedarnath and Dharmshala have been started and hopes that under your kind control satisfactory progress will be made at both the places.

Thanking you for your disinterested troubles.

Copy of a letter, dated the 26th May 1922, from the Mahamandal, to the Deputy Commissioner, Pauri (Garhwal).

I respectfully beg to send herewith copy of the document executed in favour of the Mahamandal by the Pujari of the Bhaktavatsal—relinquishing all his rights to the said temple—as well as a copy of the agreement made by the said pujari for performing puja of the idol as a paid servant of the Society. I think, it will not be out of place to mention here, that we took advice of your predecessor before we gave permission to Narmadanandji to secure the pujari's rights. These documents were got executed by Brahmachari Narmadanandji—an active member—with the consent of the Society. As the purchase money amounting to Rs. 100 was paid by him from his own pocket, I request the favour of your kindly paying the same amount to him from our Uttarakhand Shrine Restoration Fund with your good self.

We are very glad to learn that you have made arrangements for starting work of the Panyagiri Devi Temple and for

this the entire Hindu Community is thankful to your good self.

With the progress of the work of one temple, we shall be able to raise subscriptions for other temples also. It is needless to state that handsome donations will pour in when it will be known that the work is going on in Joshi Math.

Thanking you once more for your disinterested troubles.

Copy of a communication No. 91/X-2-yz, dated the 6th July 1922, from the Deputy Commissioner, Garhwal, to the Mahamandal.

With reference to your letter, dated the 26th May 1922, I have the honour to inform you that a sum of Rs. 100 (one hundred) has been paid to Swami Narmodanand of Joshi Math as desired by you.

Copy of a communication, dated the 5th August 1922, from the Mahamandal Office, to the Deputy Commissioner, Pauri (Garhwal).

I respectfully beg to enclose herein copies of documents executed in favour of the Mahamandal for the plots of land at Joshi Math. As it is not known to us whether the mutation of names has been effected in the Government records, I beg to submit the documents with the prayer that your good self will be pleased to see that the mutation of names is effected early if not already done.

The copy of the site plan of the Joshi Math kept in this office is not forthcoming. The original plan was returned to your office on 10th March 1919. I shall deem it a great favour if you would order one copy of the same to be furnished to this office—debiting the cost to our account.

I am directed by the Mahamandal to enquire whether any work has been started this year, either at Kedarnath or Joshi Math.

Thanking you for your disinterested trouble.

Copy of a communication No. 111, dated the 27th July 1922, from the Deputy Commissioner, Pauri, to the Mahamandal.

With reference to your letter, dated 28th April 1922, I have the honour to inform you that Rs. 14,625 have now been deposited as six monthly loan in the Imperial Bank of India, Calcutta, out of the money at your credit in the Sadavarat Fund.

Copy of a letter No. 138, dated the 22nd August 1922, from the Deputy Commissioner, Pauri (Garhwal), to the Mahamandal.

I have the honour to return herewith copies of documents received with your letter, dated 5th August 1922, and to say that you should send original documents to one of your agents at Joshi Math for presentation to the Patwari with the application for mutation. Copies of documents which are not officially certified cannot be accepted by any Government officer for taking action thereon.

2. A copy of the ground plan (not site plan) which was received back with your letter, dated 10th March 1922, is herewith enclosed. There is no site plan of the place available in my office.

3. Dharmshala at Kedarnath and Punyagiri Devi Temple at Joshi Math are under construction.

Copy of a letter, dated the 29th August 1922, from the Mahamandal, to the Deputy Commissioner, Pauri (Garhwal).

In acknowledging hereby the receipt of your letter No. 138, dated 22nd August 1922, I beg to convey the sincere thanks of the Orthodox Hindu Community for the great interest you have been taking for the restoration work. The original documents, as noted below, are herewith enclosed. Kindly return them carefully after the mutation proceedings are effected. The documents are not registered, hence care should be taken,

or if not inconvenient, the document may be registered by vendors and the charges debited to our account.

I send by separate registered cover a copy of our report for 1919, and respectfully beg to refer you to its page 82, in which you will find the plan of the land acquired. Its original copy was supplied by your office. I am sorry to say, that the original ground plan supplied by your office was sent to Calcutta to our artists for making blocks and it missed from that place. This plan was prepared after the purchase of the plots of land at Joshi Math at the time of Mr. J. M. Clay, the then good Deputy Commissioner. If you kindly order your office to make a search, I feel sure, a copy may be found. Please have two copies of the plan traced and send me one copy—the other may be kept in your office debiting the charges of course to our account.

Many thanks for the construction of the Punyagiri Devi Temple and Dharmshala.

Copy of a letter No. 160, dated the 20th September 1922, from the Deputy Commissioner, Pauri, to the Mahamandal.

With reference to your letter, dated 29th August 1922, I have the honour to inform you that the eleven sale deeds received therewith have been sent to the Peshkar, Chamoli, for effecting mutation as desired.

A copy of the site plan is herewith enclosed, one copy has been kept in my office for record.

As soon as the Joshi Math is suitably restored to a better condition and the Temples and Math are rebuilt, it has been decided to re-establish the educational and spiritual institutions there.

THE UTTARAKHAND SHRINE RESTORATION COMMITTEE.

During the life-time of the present Ruler of Tehri Garhwal's father, who was a religiously bent and generous hearted Prince,

our ascetic organiser moved by the pitiable condition of Joshi Math paid a visit to that part of the country with a view to make necessary arrangements for its restoration. The said Maharaja Sahib of Tehri was duly approached in the matter, who in his turn gave a befitting reception to the illustrious representative of Sri Mahamandal and to the cause that was represented to him. The ascetic organiser, in company with one of the State officials, who was deputed by His Highness to follow him, made a thorough inspection of all the sites and organised a Restoration Committee under the presidentship of His Highness the Maharaja Bahadur of Tehri Garhwal. The Committee gradually took up the work and went on with the preliminary arrangements for some time. Meantime, His Highness's career was suddenly cut off by the cruel hands of death and the Committee's activities eventually came to a stand-still.

After a time, our ascetic organiser's attention was again diverted to this important work lying uncared for at the time and fresh negotiations on the subjects were opened with the present Maharaja Sahib—the noble son of a noble father—and it is gratifying to note that he filled the gap of his late father most suitably and proved himself a real asset to all around him. He accepted the presidentship of the Restoration Committee with all willingness and extended his valuable active co-operation to the sacred cause. Since then the Committee has started afresh on its mission and a satisfactory progress has been made in that direction. His Highness the Maharaja Sahib is contributing Rs. 500 per annum regularly to our Divinity College and giving every possible help to our All-India work, for which the Mahamandal Council is specially grateful to His Highness.

We have the pleasure to reproduce in the following pages a copy of the correspondence that took place between

the Mahamandal and His Highness on the subject during the year under review, which must be read with great interest by every one.

Copy of a communication, dated the 19th August 1922, from the Mahamandal, to the Private Secretary to His Highness the Maharaja Sahib of Tehri, Gharwal.

In acknowledging hereby receipt of your esteemed letter No. 1330/IIc-1, dated 12th August 1922, I beg to state that the Mahamandal has organised a Committee, named as Uttarakhand Jirnodhar Committee, with the object to restore the Joshi Math to its former glory and to do restoration work for other shrines in Uttarakhand, e.g., Kedarnath, Tunganath, etc. As His Highness is the King of Uttarakhand, no other Prince but His Highness, can adorn the office of the President. In future, all business will be brought to His Highness' notice. The Deputy Commissioner by his goodness is helping us in this philanthropic public work. He is practically carrying all instruction of the Society and is the treasurer of the fund only. We have already some funds with him both regarding the Joshi Math and Kedarnath Restoration Work. We will try to collect men and funds, and the annual balance sheet will be submitted to His Highness. His Highness the Maharaja Bahadur of Udaipur is willing to give us his full support for repairs in Kedarnath and will write to His Highness direct if His Highness so wishes.

I am directed to enclose herewith a personal letter of our ascetic organiser, Sri Swami Gyananandji Maharaj to His Highness which will speak for itself.

Awaiting further instructions.

Copy of a letter, dated the 6th September 1922, from the Private Secretary to His Highness the Maharaja Bahadur of Tehri, Garhwal, to the Mahamandal.

With reference to your letter, dated 19th August last, I am desired to say that His Highness the Maharaja Bahadur

gladly accepts the Presidentship of the Uttarakhand Jirnodhar Committee and wishes the Mahamandal every success in this noble undertaking.

His Highness will gladly attend to what His Highness the Maharana Bahadur of Udaipur will write to him direct in this connection.

A letter addressed to His Holiness Sri Swami Gyana-nandji Maharaj is enclosed herewith for your kindly delivering it to him.

Copy of a letter, dated the 17th September 1922, from the Mahamandal, to the Private Secretary to His Highness the Maharaja Bahadur, Tehri, Garhwal.

In acknowledging hereby receipt of your esteemed letter of the 6th instant and His Highness' letter addressed to our ascetic organiser, I am directed to request you to convey His Holiness' sincere Ashirvad, as well as respectful thanks of the Council of the Mahamandal, on behalf of the entire Orthodox Hindu Community to His Highness for his kindly accepting the Presidentship of the Uttarakhand Restoration Committee.

The amount at the credit of the Sri Bharat Dharma Mahamandal for restoration of Uttarakhand Shrines is Rs. 27,275 at the Garhwal Treasury. On the commencement of the work further subscription will be raised.

The Deputy Commissioner of Garhwal has informed us that the repair of the Dharmshala at Kedarnath and construction of the Punyagiri Devi Temple at Joshi Math have been taken in hand. Two work munshis have been engaged to look after the works at both the places under the control of the Government Engineer. The surrounding land of the Jateshwar Temple at Joshi Math has already been acquired and on this land will be erected the Math of Sri Shankaracharya and other buildings. On the completion of the work at Kedarnath, the repairs of Tunganath will be taken in hand. His

Highness will be glad to learn that His Highness the Maharana Sahib of Udaipur has expressed his desire to bear the expenses of the repairs of the Kedarnath Temple.

In conclusion, I request you to be good enough to place this letter before His Highness for information.

SARADA MATH.

In our last year's report, it was announced by quoting in *extenso* our Circular No. 260, dated 30th November 1921, that the Mahamandal has recognised Sri (108) Swami Shantyanand Saraswatiji Maharaj as Shankaracharya of the Sarada Pith—the Western Gaddi. We give below detailed reasons for our not being able to recognise any other person but him.

On the death of the late Shankaracharya Madhav Tirtha, four claimants set forth their individual titles to the *gaddi*, viz.:—

- (1)—Swami Trivikram Tirtham,
- (2)—Swami Raj Rajeshwarashram,
- (3)—Swami Bharati Krishna Tirtha, and
- (4)—Swami Shantyanandji Saraswati.

1. Now Swami Trivikram Tirtham was first of all nominated by the Shankaracharya of Puri and his nomination was duly supported by this Society, but when he eventually gave up the Sanyas Ashram and became an out-caste of the order of Sanyasism—by putting aside his dand, etc.,—the symbols of Sanyas Ashram the Shankaracharya of Puri and the Mahamandal were bound to throw him out.

2. Swami Raj Rajeswarashram had so far as the Society knows on the authority of its information in the matter up to this time, no proper claim to the *gaddi*. He does not belong to the direct line of the Shankaracharyas, because he was not a Sanyasi in the life-time of the late Shankaracharya. Moreover, the senior most of the present

Shankaracharyas, namely, that of Gōverdhan Math never accepted his claims. For these reasons his succession was rather out of question.

3. Swami Bharati Krishna Tirtha is a disciple of Swami Trivikram Tirtha. He is a public agitator and takes part in political movements. A spiritual head has been from time immemorial and in every land strictly prohibited from taking part in party politics. But, as he deviated from this old and acknowledged principle of spiritualism, he could not possibly be accepted as spiritual leader. There are other graver reasons too for his not being eligible for the gaddi, which have been from time to time published through our previous circulars.

4. Swami Shantyanandji was not well-reported on, in the beginning and some allegations were made against him. But in order to do him full justice, a Commissioner was appointed by the Mahamandal to enquire into the matter and ascertain as to how far the said allegations were correct. After a thorough and unbiassed enquiry the Commissioner, a gentleman of established repute for his honesty and straightforwardness, who is an *ex*-Minister of a Native State and a High Court Vakil of good standing, acquitted him of all the charges imputed against him and recommended him to be quite a desirable and capable gentleman. The Baroda Durbar, in whose territory the Sarada Pith happens to be situated, had also recognised him as a proper successor to Shankaracharya Madhav Tirth Maharaj entrusting him all the jagir, gaddi, etc., that are usually attached to his position.

This office has also been informed that both His Holinesses Sri (108) Swami Shantyanand Sharaswati Maharaj and Swami Bharati Krishna Tirtha were at Puri and that His Holiness Sri (108) Shankaracharya Maharaj of Gobardhan Math—the senior most reigning Shankaracharya of the present day—has

recognised the former as the Shakanracharya of the Western Pith. This finally settled the matter. We give below a copy of the letter, dated 28th April 1922, from the Private Secretary to His Holiness of the Gobardhan Math, Puri, which will speak for itself :—

“ With due regards to your position, I beg to acknowledge your two letters.”

“ Shankar Shantyanandji Saraswati is here as guest to our Math. You will be glad to hear that our Holy Father has with due ceremony confirmed him as Shankaracharya of Sarada Pith on Tuesday last. This has pleased us. His Holiness is leaving for Calcutta by evening Express well pleased.”

After the installation of His Holiness Sri (108) Swami Shantyanand Saraswati Maharaj, the Mahamandal also took necessary steps to get His Holiness duly recognised by the Ruling Chiefs and by the Orthodox Hindu Community in general during the year under review.

The Society expects that the educational and spiritual aspects of the Sarada Pith will change appreciately for the better under the leadership of His Holiness Swami Shantyanandji Maharaj.

GOBARDHAN MATH.

Much correspondence passed this year between His Holiness Sri (108) Shankaracharya Maharaj of Gobardhan Math—the senior reigning Shankaracharya of the present day—and the ascetic organiser of the Mahamandal regarding (1)—the establishment of a Hall of All-Religions, and (2)—recognition of Sri (108) Swami Shantyanandji Maharaj as Shankaracharya of the Sarada Pith—the Western Gaddi. His Holiness the Shankaracharya Maharaj of this Math is admittedly the most capable spiritual leader of the day and the spiritual as well as the educational value of this Math

has considerably increased during his tenure of the office. His Holiness has always been helping the Mahamandal in every possible way for which the Society is greatly indebted to him.

SRINGERI MATH.

His Holiness the Shankaracharya Maharaj of the Sringeri Math was at first not in favour of installation of Swami Shantyanandji as the Shankaracharya of the Sarada Pith. But when the Mahamandal placed before His Holiness proofs as to the Purvashram character of Swami Bharati Krishna—the antagonist of Swami Shantyanandji, His Holiness the Shankaracharya of the Sringeri Math also disapproved his succession to the gaddi of Sarada Pith as its Shanakracharya. The educational value of this Math is superior to that of all other Maths. A large Jagir is attached to the possessions of this Southern Math on account of which many of the learned Pundits and Scholars get decent means of support through the institution. The present Shankaracharya of this Math like his illustrious predecessor has always been of great help to this Society and has co-operated with it in all its activities.

KANYAKUBJA PATHSHALA.

It is a matter of deep regret that with the progress of modern civilization, our ancient seats of learning are fast losing their glories and some exist in name only. The ancient and renowned Vidyapitha of Kanauj, which was the original home of the high class Brahmans and Kayasthas, inhabiting a greater part of the United Provinces and the whole of Bengal belongs to the latter category. Its downfall was so complete that it could not even boast of a single Sanskrit Pathshala. It is very gratifying to note that the late lamented Dharma-sudbakar Rai Mukunda Deb Mukherji Bahadur, M.A., retired Collector, son of the late Sriyut Bhudeb Mukherji C.I.E., of

sacred memory by way of showing his gratitude to the original home of the high class Brahmins of the United Provinces and Bengal, has, with a view to revive this ancient seat of learning, created a fund in support of Sanskrit Pathshala with an annual contribution of Rs. 300. The Pathshala is being helped by the alumium of our Hindu College of Divinity and is managed by a local Committee of management affiliated to the parent Society. The Pathshala is fortunate in securing local monthly contributions and also from the Municipality and Kanyakubja Mahasabha. It is earnestly hoped that the Orthodox Hindu Community will come forward to put the Pathshala on a sound financial basis. The Pathshala has been, since its foundation, doing useful work and showing satisfactory results. The reports, so far received, reflects favourably on the local authorities of the institution with Pundit Ramadhar Bhattacharya as its capable Secretary.

MITHILA VIDYAPITH.

His Highness the Maharajadhiraj Bahadur of Durbhanga has graciously promised in a Danpatra to the Society that His Highness would cause revival of the old and celebrated Vidyapith of Mithila—the seat and capital of Rajarshi Janak—the famous of the most famous philosophers and kings of ancient India. It is satisfactory to note here that in accordance with the promise. His Highness has commenced the work of revival which is now in steady progress.

KASHMIR VIDYAPITH.

The “Early History of the Mahamandal” contains a detailed account as to how our ascetic, organiser made earnest endeavours by his personal visit to Kashmir for the revival of the Kashmir Vidyapith, and how the pious Ruler of the Happy Valley gladly promised to expouse the cause of reviving the seat of ancient learning. During the year under review, there is nothing new to be added in this connection except on account of the Research Department of the Kashmir State.

The Research Department, opened by the Kashmir Durbar, some years ago, has done splendid work in the way of making researches for ancient Sanskrit literature and philosophy. This department has put up a very large number of most valuable and useful publications dealing with the ethics and philosophy of ancient Hinduism. The work of the department is in steady progress, and it will go a great way to contribute towards the revival and enrichment of oriental literature in India and abroad. The Mahamandal has been receiving regular supply of all their publications from time to time in exchange of its own issues. The Society puts on record its sense of deep appreciation for the quality and quantity of work done by the Research Department of the Kashmir State and hopes that it will continue its useful work with greater zeal and enthusiasm.

MISCELLANEOUS.

Ujjain Vidyapith:—Much correspondence passed with the Gwalior Durbar in previous years regarding revival of this ancient seat of learning. The Society is now glad to publish that its work in this line has borne some fruit and that some work is now in progress.

Muttra Vidyapith:—The Society has been trying its level best to revive this Vidyapith also, and it is hoped that in some near future, the endeavours now being made in this direction will be crowned with success. An examining Centre of our Baranasi Vidya Parishad is expected to be established at Muttra some time next year.

Above has been given a brief description of only the direct activities of the Society in connection with the revival of the ancient seats of learning. The Society has over and above this, as usual, also given indirect help to many other Societies and organisations to revive other Vidyapithas though a detailed description thereof has not been given here.

THE WORTHY PEACE MEMORIAL.

(HALL OF ALL RELIGIONS.)

XXVII.

The very name of the subject of this chapter must attract the attention of every student of humanity. Peace has been a watchward of all the Nations of the World at the advent of peace after the European war. In order to perpetuate true peace among the different peoples of the world, the Sri Mahamandal has started a unique movement of the Hall of All-Religions with the function of which a great achievement will be accomplished in the way of establishing a worthy peace memorial. We have already published in our last year's report, that several of the important Nations of the world through their savants and great men have greatly appreciated the scheme and declared their high opinion in its favour. The work has since been making a satisfactory progress. During the year under review, Rai Bahadur Dharmaratna Shyam Sunderlal, B.A., C.I.E., an eminent educationist and one of the Ministers of the Alwar State Government accepted the position of the Honorary Secretary of the Institution.

The big plot of land, which was purchased for the erection of the Hall thereon, is about 25 bighas surrounded by Government roads on all sides and situated in the heart of Benares, and commands the grandest position and an important situation on main roads to the Railway Station, Municipal Office, Courts, Queen's College, Chauk and Sri Vishwanath Temple. This plot will be sufficient enough to allow accomodation for the Hall of All-Religions, its library, different places of worship for all religions, the College of Divinity, the Ladies' College, etc., and a free boarding and lodging for foreign scholars. During the year 1922, the plot has been duly surrounded by barbed wire-fencing and several plans prepared for different sorts of buildings in view for construction.

namely, (a)—ground plan, (b)—plan for reconstructing the tank situated in the middle of the land, (c)—plan for the 7 Marble Hindu Temples, *viz.*, Shiv, Shakti, Ganapati, Surya, Vishnu, Lila Vighraha, *i.e.*, Avatar, and that of Rishi, Devata and Pitri. Out of these seven, one will be situated in the middle, 3 on the north, and 3 on the south side of the oval tank. These forms of worship represent the different schools of all the different sections of Hinduism, (d)—plan showing the situations of different buildings proposed to be erected on the land, including the academy, hall, library, free boarding and lodging for foreign scholars and literary visitors, and non-Hindu places of worship; (e)—plan of the Hall including the library. A copy of each of these plans has been sent to the gentlemen who are expected or have promised to contribute.

The land, as already announced in our previous reports, was purchased out of the funds of the Trust, especially created for the purpose of establishing a permanent institution to safeguard the interest of the universal education and civilization. About 2 bighas of this big plot has been leased out to the Bharat Dharma Syndicate, Ltd., which has been dealt with extensively in a separate chapter. The promoters of the Syndicate have constructed a good building on it during the year. This concern will be a source of direct help to the cause of the Hall of All-Religions through its different departments, *viz.*, Newspapers, Publication and Press, and consequently the Syndicate is an important nucleus of the original scheme, and with the progress and success of the Syndicate, the Hall is sure to advance. For this reason in view, the first start has been made with the Syndicate and every possible means are being applied to ensure its success.

The idea of the aforesaid Hall, as it would appear on the very face, is a novel one and would look at a cursory glance to be

rather beyond reach. We have, therefore, in order to consolidate the foundation of such a useful unique and cosmopolitan scheme, referred the matter to the selected scholars and savants of Europe and America—the two foremost Continents in point of modern education and civilization. We have been receiving very favourable and encouraging responses from the very outset and we had the pleasure of reproducing these letters and notes in the last two annual reports as well as in the first report of the scheme itself, which have already been widely circulated among our members, supporters and also among other notable literary circles.

During the year under review, we have also received several important communications on the subject which will be read with interest in the following pages:—

Copy of an extract from a letter, dated the 11th May 1922, from the President of the American Humane Association, Albany, New York, to the Bharat Dharma Mahamandal.

I have received your circular letter of 9th April 1922 and noted your interest in promoting the Unity of All-Religions and Spiritual endeavours. I am very glad to hear from you and to know just what your organisation is doing. The matter will be taken up in due time.

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Copy of a letter, dated the 9th June 1922, from a renowned Lady scholar and educationist, Miss Georgiana Kendal, The Plaza, New York (U.S.A.), to the Mahamandal.

I regret unavoidable delay in acknowledging your interesting literature relative to your proposed Peace Memorial.

The reformers with whom I am associated are largely interested in securing just and humane treatment for the suffering sub-human races about us—the victims of vivisection of the slaughter-house and various other abuses suffered at the hand

of man—concerning whose deplorable fate I send you under separate registred cover various publications. It goes without saying that if we are striving to cease warfare upon these, the least of created beings, we are very desirous to promote good and just and upright relations between our equals.

Any memorial to further harmony and peace is indeed to be greatly commended. You have, as you doubtless know, in India, the Arunchal Mission, whose active leader, Alakanda Mahabharati is energetically working on a scheme of World Peace.

I mail you our Advocate of Peace, magazine published in Washington, D.C., whose editor would surely be pleased to put you in touch with other Peace Societies in America. We have two decided parties here—one favouring the League of Nations idea and the other party entirely opposed (like myself) to any and all foreign alliances and entanglements. We have so very much to accomplish in our own midst, especially as we labour under heavy obligations incidental to the late war.

I fear a man filled with aggressive and selfish ideals is not yet ready for harmonious non-competitive relations with his fellow men. I believe that humane education implanting the high ideals of just and compassionate treatment of our helpless inferiors—the animal creation—is the very best preparation for anti-war and just mutual treatment between Nations. America must be on her guard—for we are hardly fitted to cope with the finely equipped statesmen of foreign lands accustomed to consider the demands of militaristic nations.

We have but slight temptation to foster imperialistic designs. We have many evils to correct, but wishing to be left alone, we wish to return the same friendly compliment to all other peoples. Every one is talking of peace, dreading war,

and longing for rest and freedom from war-like excitement. The tolerance and the true scientific spirit for the Truth's sake, which will characterize your Peace Memorial mark a great step forward.

* * * * *

While we have rich men ready to give largely to Universities and well-known charities, our humane Societies, working for the lowly are terribly hampered for want of means to carry on their greatly needed benevolent work and urgent appeals, reach us from every direction.

I am sure your memorial should attract very favourable endorsement and I wish it every success.

Copy of a letter, dated the 30th July 1932, from a great religious and literary Scholar, H. C. R. Ellis, 14, Dover Mansions, Canterbury Road, Briston, London, S. W. 9, to the Mahamandal.

I have delayed to thank you for the copy of the Report of the Hall of All-Religions. I should like to say that, though I can do little, to further your plans (and you are already in touch with those, I should mention to you as likely to be insterested), I warmly sympathise with the spirit reached by such proposals. It is worthy of that genius for religion which, as all the world recognises, has always distinguished India. Unfortunately, the world is not eager to listen to the voice of religions, and it is not even the noblest religions that are most in credit.

Copy of extracts from a letter, dated the 18th December 1932, from Dr. C. R. Jain of Hardoi (United Provinces), Bar-at-Law, President of the All-India Digambar Jain Mahasabha, to the Mahamandal.

I have done myself the pleasure of sending you a few of my books on Comparative Religion for your kindly presenting them to the Hall of All-Religions Library, of which you

spoke to me. * * * I have now glanced through your printed proposal for the Hall of All-Religions, and I think I must congratulate you on the brilliant idea. The lady donor of such a magnificent sum also deserves to be congratulated. There are some features of the scheme which seem to me to stand in need of reconsideration, but they are minor ones and need not be dwelt upon on the true purport of the original idea. I think, the scheme shall not have achieved much, unless it aims at (1)—the elucidation of Truth on truly scientific lines, and (2)—the exposition of the real cause or causes of the differences and divergencies of the several faiths now prevailing in the world, or of those that flourished in the past. I am sure, you do not expect genuine reconciliation to flow simply from the juxtaposition of temples and mosques. On behalf of the Digambar Jain Samaj of India, I think, I may say, that I am in full sympathy with your scheme and shall be ever ready to assist you in carrying it out even personally.

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The novelty and beauty, as also the importance and usefulness of the Hall of All-Religions scheme, have been a subject of a wonderful admiration among the Civilized Nations of the West and as a consequence of their charm for this grand idea, the scholars of Scandinavian University of Christiana, in consonance with the suggestion and opinion of German scholars, deputed a representative of theirs to visit Benares, specially for the purpose of inspecting the spot and making full enquiries into the scheme. Accordingly Professor Kristian Schjelderup of the Royal University, of Christiana paid a visit to this institution in connection with the Hall of All-Religions and he was very favourably impressed with all that he saw here and promised a whole-hearted and active co-operation with and full support to the scheme. On his

arrival at the Head Office, he was very warmly received and shown over the grounds and the offices attached to the Mahamandal. He was specially invited to a well attended formal function that was held in honour of his visit to the Society and was entertained with high classical Indian music which was very much appreciated by the honourable visitor. He was also presented with a formal address of welcome by the Secretary of the Society to which a very befitting and encouraging reply was made by him.

Revd. Russel Payne of Khargpur (Bengal), who is a renowned scholar of several classical languages and gentleman of very broad views and magnanimous heart, rendered valuable assistance to the Society in respect of literary contribution. He has also fully identified himself with the Hall scheme of the Mahamandal and has done his best to introduce it to many of his scholar friends in India and abroad and to popularise it by every possible means.

Mr. Abbs, a distinguished scholar of Germany inspired by the cosmopolitan aspect of Hinduism of which the people of his country, had no idea whatever before, joined it as one of its true admirers. He has also translated our World's Eternal Religion, the first literary contribution to the Hall of All-Religions with special interest and earnestness, for which he deserves profound thanks from the Mahamandal. Besides this, he has promised to undertake other literary work of diverse nature for the Mahamandal and to give every sort of practical help to make the scheme a success. We eagerly look forward to a time when the novel scheme started as a worthy memorial of the World's Peace comes into force and turns into a really useful means of serving the great object for which it is intended.

An idea of the Hall of All-Religions, in order to bring about a universal peace of an enduring nature and of a real worth is an all world idea—altruism pure and simple.

There are in all lands and in the plane of every religion highly spiritual souls with whom there is no feeling of strangeness in respect of any other soul whether in the sphere of their own creed or in any other. Souls like these recognise the universal brotherhood of man as children of one common great Almighty Parent. These high souls have their own power to push forward a universal cause like this. Some can help it by their qualities of head and heart, others by means of the material resources at their command, and many through their extensive temporal influence and experience. We shall welcome help in all shapes in order to strengthen and advance this noble cause, material, moral spiritual and official from all lovers of mankind who can best serve the world through the Hall of All-Religions.

—O—
MISCELLANEOUS.

XXVIII.

In this chapter, matters which do not come under the routine course of business events in connection with this Society and those that have not been dealt with in the previous chapters will be reported.

As intimated before owing to the heaviness of our postal work, we applied to the Postal authorities to open a Post Office near the Mahamandal Buildings, and we have much pleasure to say, that the Mahamandal Post Office has now become self-supporting and been placed on permanent footing.

Like previous years, the Picture Gallery of the Mahamandal Building has been enriched by some striking oil-paintings and other pictures during the year. I would repeat the same appeal as in the past year to the princes, nobles, and other wealthy people to kindly supply us with portraits of saints, rulers, and celebrities; and also with religious pictures of all sects and creeds and other pure works of art for the embellishment of the Halls of this National Society.

To show the volume and variety of the work done at the Head Office of Sri Mahamandal, we wish to give below the names of the various Departments and Sub-offices which remained under the same roof during the year under review :—

- (1)—General Department of the Society.
- (2)—Mahamandal Magazine Office.
- (3)—Nigamagam Chandrika Office.
- (4)—Office of the Arya Mahila Hitakarini Mahaparishat.
- (5)—Arya Mahila Magazine Office.
- (6)—Office of the Aryan Bureau of Seers and Savants.
- (7)—Office of Sri Vishwanath Annapurna Dan Bhandar.
- (8)—Office of the Hall of All-Religions.
- (9)—Nigamagam Book Depot Office.
- (10)—Mahamandal Publication, Translation and Research Office.
- (11)—Bharat Dharma Syndicate Office, which will be removed to its own building next year.
- (12)—Baranasi Vidya Parisat Office.
- (13)—Hindu College of Divinity.
- (14)—Ladies' College for training lady teachers and preachers.
- (15)—Boarding House for Hindu College of Divinity.

Hindus of light and leading, who take an interest in the question of spiritual, religious and social advancement, usually make it a point to visit our Head-quarters, during their visit to Benares, and some of the general public of Benares occasionally attend our daily discourses and debating and musical classes. Many Samrakshakas and Pratinidhis of the Society visited the Head-quarters during the year as in previous years. It is highly gratifying to note that the gentlemen belonging to any of the five classes of members of the Society, who come to Benares as a rule grace the Head Office with their presence. Our Yajnas, our daily classes of religious discourse, and debate and weekly musical classes are worthy

of special commendation. We hope, it will one day be universally realised that the Mahamandal Head-quarters are the Centro of Hindudom.

During the year 1922, a deputation waited on His Excellency the Viceroy and Governor-General of India—re the Protection of India's cattle wealth. His Excellency informed the deputation that Agriculture and Veterinary were transferred subjects and that the Minister in charge would look into the matter. A most unsympathetic reply indeed! These subjects were transferred in 1921, but before that the Government posing as Ma-Bap of the three hundred millions of Indians depending on agriculture, had done practically nothing for the preservation of the sacred cow. On the contrary, the slaughter of the cows has increased to such an alarming extent that India to-day is faced with a cattle famine. Pure ghee and pure milk which once flowed so freely are now rare articles of luxury. Thanks to some of our friends and leaders, many Municipalities have passed laws regulating the slaughter while some have altogether stopped it. In India cows are now generally slaughtered for various purposes in direct conflict with the interest of the Indians. Next year, the Mahamandal authorities are contemplating taking some more effective steps and moving more energetically in this direction.

The time has now come when a combined effort for preservation of sacred cows should be made and the Government approached for stoppage of the slaughter altogether. We sincerely hope our illustrious Samrakshakas, Pratinidhis and Branch Sabhas will pay their immediate attention to this important subject.

In connection with the conferment of the title of Mahamahopadhyaya on Pandit Annada Charan Tarkachura-

mani, the following letter was addressed by the Hon'ble Maharaja Bahadur of Gidhour, President of the Mahamandal Council, to His Excellency the Governor of the United Provinces :—

“ The Council of the Sri Bharat Dharma Mahamandal—the All-India Socio-Religious Representative Association of the Orthodox Hindus at one of its special meeting recorded its deep sense of gratitude and heart-felt thanks to the benign Government for the conferment of the title of Mahamahopadhyaya, through your kind recommendation on Pandit Annadacharan Tarkachuramani—Principal of the Hindu College of Divinity—the only academy of its kind in the country for training loyal teachers and preachers of Hindu Religion maintained by the Sri Bharat Dharma Mahamandal.”

The flood that devastated the Northern Bengal during the year was a great national calamity that beggars description. From the reports that were, during the year, published regarding the destruction of properties and the loss of human and animal lives caused by it, the hardships of the unfortunate inhabitants of that vast tract of once-smiling land could better be conceived than described. The Mahamandal being touched by this great disastrous accident, issued a circular on the subject drawing the special attention of all its members and office-bearers to render every possible help and give all sorts of assistance to the sufferers as well as the workers in their cause.

To perpetuate and commemorate our Hindu Religious University scheme and to preserve the sanctity of the famous Yajna Mandap in the Head-quarters of the Society, the Council is going to establish a temple of Sri Gayatri Devi within the Yajna Mandap. The temple is under construction and the installation of the Devi will take place early next year.

The Mahamandal, as usual, scrupulously followed the catholic Sanatan policy of all tolerance in respect of our brotherliness towards our Mahommedan and Christian fellow countrymen.

May Sri Vishwanath, the Father of all, bless the workers and supporters of Sri Mahamandal! May all be pervaded by the holy spirit of one Eternal Dharma and may the same be the cause of universal brotherhood and universal peace and harmony!

An appeal.

We appeal to all our Samrakshakas, Pratinidhis, supporters and members in particular and the followers of Sanatan Dharma in general, that in order to expound the cause of Hindu religion (a)—they will kindly take active part in the Bharat Dharma Syndicate, Ltd., of which detailed description has been given in a separate chapter of this report, (b)—by becoming its shareholders, (c)—by subscribing to the two weeklies (one in Hindi and the other in English) (d)—and contributing their mites to the Samaj Hitakari Kosh which can be done by becoming an ordinary member of the Mahamandal itself and advising their friends to join them. We further request them to try (e)—to bring our existing Branches to life and also increase their numbers, (f)—Lastly we would earnestly seek the co-operation of all our kind patrons, supporters and Branch Secretaries to encourage the Baranashi Vidya Parisat (Hindu Religious University) by opening at their respective headquarters Examining Centres affiliated to it, a full description of the same having already been given in the chapter on subject.

KAVINDRANARAIN SINGH,
General Secretary

